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ABSTRACT

This teaching unit, "Slavery Unit," is the third in a series of 10 units about Alabama state history, part of a project designed to help teachers integrate the use of primary source materials into their classrooms. Although the units are designed to augment the study of Alabama, they are useful in the study of U.S. history, world history, and the social studies in general. Each unit contains background information for the teacher and consists of several lessons. Lessons contain learning objectives, suggested activities, and documents. This unit is divided into four sections: (1) "Introduction"; (2) "Lesson 1: Slave Code of 1833" (French Code Noir; one worksheet; 16 primary source documents); (3) "Lesson 2: Point of View of Former Slaves" (five primary source documents); and (4) "Lesson 3: Point of View: Accounts of Former Slaveholders" (six primary source documents). (BT)

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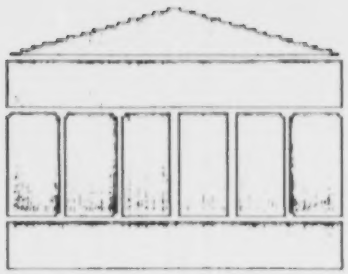

ALABAMA DEPARTMENT OF ARCHIVES & HISTORY

Using Primary Sources in the Classroom

Slavery Unit

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http://www.archives.state.al.us/teacher/slavery.html

SO 035 004

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Project Description

This project is designed to help teachers more easily integrate the use of primary source materials into their classrooms. It consists of teaching units on Alabama history organized in ten chronological/subject areas:

- Creek War, 1813-1814
- Settlement
- Slavery
- Civil War
- Reconstruction
- 1901 Constitution
- World War I
- Depression/New Deal
- World War II
- Civil Rights Movement

While these units cover some of the most critical and significant periods in Alabama history, the selected lessons are meant to be representative rather than comprehensive. These units were designed to augment the study of Alabama, yet they are useful in the study of the United States, the world, and the social studies in general. The documents can also be used to supplement the study of other curriculums.

Each unit contains background information for the teacher and is made up of several lessons. The lessons contain learning objectives, suggested activities, and documents. Documents are reproduced in the original form and transcribed when necessary. Primary source materials may be printed and reproduced for classroom use. Lessons can be used without modification, adapted for specific class use, or entire new lessons and activities may be created based on the primary source materials provided.

Purpose of the Project

The 1992 Alabama Social Studies Course of Studies emphasized the use of primary source documents to "enrich the social studies program and enable students to visualize and empathize with people of other times and places." These documents help students vividly understand the feelings and actions of Jeremiah Austill at the Canoe Fight of 1813, of riders on the first integrated buses in Montgomery at the conclusion of the famous bus boycott, of women nursing wounded Civil War soldiers, and of destitute Alabama families during the Depression. These documents enrich the study of Alabama history and the study of all civilizations.

The Alabama Department of Archives and History is the official repository for Alabama government documents and holds many of the most important books, documents, visual materials and artifacts that document the history of Alabama and the South. The purpose of this project is to bring those materials to students, and to organize them in such a way that teachers can easily utilize them in the classroom.

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Document 5: "Regulations for the sickly season," James A. Tait Memorandum Book, Tait Family Papers, LPR35, Alabama Department of Archives and History, Montgomery, Alabama 98

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Using Primary Sources in the Classroom:

Slavery Unit

Introduction to the Slavery Unit:

No subject in the American past has incited greater discussion and inflamed more controversy than slavery. From the arrival of the first Africans at Jamestown in 1619, through the Emancipation Proclamation in 1863, to contemporary historical debates, the presence and enslavement of Africans has been defended, attacked and analyzed. It was primarily the issue of slavery that thrust the nation into an agonizing and costly Civil War more than a century ago and the impact of the experience of slavery is still reverberating through Black and White America today. For people living in the last half of the twentieth century, it is difficult to comprehend exactly what slavery must have meant to white and black people over a hundred years ago.

What was slavery like? The answer to that depends on your point of view. There were good masters and bad ones; there were compliant slaves and reluctant ones; there were some slaves who were cherished as friends and members of the family and others who were considered simply possessions. The lessons in this unit view slavery from the perspective of the former slave, the former slaveholder, and from the legal perspective. The documents in this unit, while generated in Alabama, are universal in providing some understanding of slavery.

Lesson 1: Slave Code of 1833

---

1. Background information for teachers:

The *Africane*, the first slave ship to bring slaves to the area, entered the port of Mobile in 1721. In 1724 the French ***Code Noir*** was extended into the Mobile area and provided the basic laws and conditions of slavery. Additional laws were passed to regulate slavery after Alabama became a territory and then a state. The antebellum legal status of slaves and "free persons of color" in the state of Alabama was defined and codified in the Slave Code of 1833. The laws discussed runaways, emancipation, sale, and other matters pertaining to slaves.

---

2. Learning Objectives:

Upon completion of this lesson, students should be able to:

1. Describe laws relating to slaves.
2. Define "free persons of color."
3. Explain the difference in laws relating to slaves and free persons of color.
4. Describe the way slaves were treated.
5. Explain the conditions (laws) of emancipation.

---

3. Suggested Activities for entire lesson:

1. Make a classroom set of Document 1, the Alabama Slavery Code of 1833.
2. Ask students to read the slave codes silently, or if you prefer, read aloud and have them follow along.
3. Make a classroom set of Documents 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, and 15.
4. Divide students into pairs and distribute a different document to each pair of students.

5. Ask students to read their document and then determine which law in the slave code applies to the circumstances described in their document. Depending on age and ability of students, you may need to help some of your students with this activity.

6. Ask students to write a paragraph stating the issue in their document, i.e., bounty hunter, runaway, emancipation, free Negro, etc., and which law applies and why.

7. Ask one of the pair to read their paragraph to the class until all documents have been identified and explained.

8. For further discussion or homework, ask students to assume the role of the person in their document and write a letter to the governor of Alabama about what is happening to them and what they think should be done in relation to the slave code.

Suggested Activities for Younger Students

Suggested activity #1:

1. Make copies of Document 2 and distribute to students.

2. Ask students what code (law) they think may be pictured here. (See 1833 code, p. 392, ib. Sec. 14/17)

3. What other animals are slaves forbidden to own? (See next law 15/18)

4. Ask students why they think slaves were not allowed to own animals.

5. Write a short story about this picture; color the picture and use it to illustrate the story.

Suggested activity #2;

1. Define Emancipation for students.

2. Read the law from Document 1 relating to emancipation.

3. List the ways a slave could be emancipated.

4. How did being a "free person of color" differ from being a slave?

5. Read Document 3 .

6. Why did free persons of color have to have three people act as security?

7. Why was a $1,000 bond necessary?

8. Use your text or other references to find out more about Horace King and write a paragraph about him. Why do you think King was emancipated?

Suggested activity #3 (close reading activity)

1. Make copies of Document 15 and distribute to the students

2. Ask students to read the document and fill in Worksheet 1.

3. Discuss the purpose of this document. Why do you think it was written?

Documents

Document 1: John G. Akin, A Digest of the Laws of the State of Alabama - 1833, Alabama Department of Archives and History, Montgomery, Alabama. Attached and at http://www.archives.state.al.us/teacher/slavery/lesson1/doc1.html

Document 2: Nathan H. Glick, Pen and ink drawings, LPR 92, Alabama Department of Archives and History, Montgomery, Alabama. Attached and at http://www.archives.state.al.us/teacher/slavery/lesson1/doc2.html

Document 3: "An act to Emancipate Horace King, a slave," Acts of Alabama - 1845, Alabama Department of Archives and History, Montgomery, Alabama. Attached and at http://www.archives.state.al.us/teacher/slavery/lesson1/doc3.html

Document 4: "An act to authorize Abraham Shanklin to emancipate a certain slave," Acts of Alabama - 1844, Alabama Department of Archives and History, Montgomery, Alabama. Attached and at http://www.archives.state.al.us/teacher/slavery/lesson1/doc4.html

Document 5: "Letter from R.J. Nickels to Dr. W.B. Hall, 15 March 1859," William Bonnell Hall Papers, Alabama Department of Archives and History, Montgomery, Alabama. Attached and at http://www.archives.state.al.us/teacher/slavery/lesson1/doc5.html

Document 6: "Conveyance certificate, 23 December 1858," William Bonnell Hall Papers, Alabama Department of Archives and History, Montgomery, Alabama. Attached and at http://www.archives.state.al.us/teacher/slavery/lesson1/doc6.html

Document 7: "Receipt, 25 October 1856," William Bonnell Hall Papers, Alabama Department of Archives and History, Montgomery, Alabama. Attached and at http://www.archives.state.al.us/teacher/slavery/lesson1/doc7.html

Document 8: "Receipt, 15 June 1844," Reuben Bennett Business Records, Alabama Department of Archives and History, Montgomery, Alabama. Attached and at http://www.archives.state.al.us/teacher/slavery/lesson1/doc8.html

Document 9: "Receipt, 29 April 1840," Reuben Bennett Business Records, Alabama Department of Archives and History, Montgomery, Alabama. Attached and at http://www.archives.state.al.us/teacher/slavery/lesson1/doc9.html

Document 10: "Receipt, 10 January 1833," Reuben Bennett Business Records, Alabama Department of Archives and History, Montgomery, Alabama. Attached and at http://www.archives.state.al.us/teacher/slavery/lesson1/doc10.html

Document 11: "Conveyance/Deed of Gift, 1 March 1860," Reuben Bennett Business Records, Alabama Dept of Archives and History, Montgomery, Al. Attached and at http://www.archives.state.al.us/teacher/slavery/lesson1/doc11.html

Document 12: "Runaway Notice," *Macon Banner*, 1845 June 5, Alabama Department of Archives and History, Montgomery, Alabama. Attached and at http://www.archives.state.al.us/teacher/slavery/lesson1/doc12.html

Document 13: "Letter from Jas. W. Campbell to Mrs. Hall, 24 July 1860," William Bonnell Hall Papers, Alabama Department of Archives and History, Montgomery, Alabama. Attached and at http://www.archives.state.al.us/teacher/slavery/lesson1/doc13.html

Document 14: "Letter from ? to W.B. Hall, 4 August 1860," William Bonnell Hall Papers, Alabama Department of Archives and History, Montgomery, Alabama. Attached and at http://www.archives.state.al.us/teacher/slavery/lesson1/doc14.html

Document 15: "Church certificate, 1859," W.B. Ray Letter and Certificate, Alabama Department of Archives and History, Montgomery, Alabama. Attached and at http://www.archives.state.al.us/teacher/slavery/lesson1/doc15.html

Document 16: "Clothing the negroes," James A. Tait Memorandum Book, Tait Family Papers, LPR35, Alabama Department of Archives and History, Montgomery, Alabama. Attached and at http://www.archives.state.al.us/teacher/slavery/lesson1/doc16.html

Code Noir of Louisiana

Code Noir of Louisiana

1724

A Royal Edict Touching on the State and Discipline of the Black Slaves of Louisiana, Given at Versailles in the Month of March 1724

Louis, by the grace of God, King of France and Navarre, to all present and to come, Salvation. . . . We have judged that it was a matter of our authority and our justice, for the conservation of this colony, to establish there a law and certain rules to maintain there the discipline of the Roman Catholic Apostolic Church and to arrange that which concerns the state and quality of slaves in the said Isles. . . .

II

All the slaves who will be in our said province will be instructed in the Roman Catholic and Apostolic religion and baptized. . . .

III

We forbid all the exercises of a religion other than the Roman Catholic Apostolic: We wish that the offenders may be punished as rebels and disobedient persons to our commands. . . .

IV

No persons will be appointed overseers for the direction of Negroes who have not made a profession of the Roman Catholic Apostolic religion, under pain of confiscation of the said Negroes of the master who has appointed them and pain of arbitrary punishment of the overseers who have accepted the said direction.

V

We order all our subjects, of whatever condition they may be, to observe regularly Sundays and Feast days; we forbid them on the said days, from the hour of midnight all the way to the next midnight, to work or to work their slaves in the cultivation of land or in all other works on pain of fine and arbitrary punishment for the masters and of confiscation of the slaves, who will be caught at work. Yet, they [masters] will be able to send their slaves to market.

VI

We forbid our whites subjects of either sex to contract marriage with blacks under pain of punishment and arbitrary fine; [we forbid] pastors, priests, missionaries either secular or religious, and even chaplains on ships to marry them [white-black couple]. We also forbid our said white subjects, even freed blacks or those born free, to live in concubinage with slaves. We wish that those, who will have had one or several children by such a union, together with the masters who have permitted them, may be sentenced each to a fine of 300 *livres*; and if they are masters of the slave by whom they will have had the said children, they may be deprived of the slave as well as the children, who may be assigned to the workhouse of the place without the ability ever to be freed. We do not intend the present article to hold force, however, when a black man, freed or freeborn, who was not married during his concubinage with his slave woman, will espouse in the manner prescribed by the church the said slave woman, who will be freed by this means and the children rendered free and legitimate.

VII

The solemnities prescribed by the Ordinance of Blois and by the Declaration of 1639 for marriages will be observed with regard to free persons as well as slaves, yet without the consent of the mother and father of the slave being necessary, but only the consent of the master.

VIII

We very expressly forbid curates to go on with the marriage of slaves if it does not appear that they have the consent of their masters. We also forbid masters to constrain their slaves in any way to marry against their wishes.

IX

The children born of marriages between slaves will be slaves, and if the husbands and wives have different masters, the children are to belong to the masters of the female slaves and not to those of the husbands.

X

We wish, if a slave husband has married a free woman, that the children, both male and female, follow the condition of their mother and be as free as she, notwithstanding the servitude of their father; if their father is free and the mother a slave, the children are likewise slaves.

XI

Masters will be bound to bury their baptized slaves in holy ground in cemeteries set aside for this purpose; with regard to those who will die without having received baptism, they will be buried that night in some field in the neighborhood of the place where they died.

XII

We forbid slaves to bear any offensive arms or large sticks . . .

XIII

We likewise forbid slaves belonging to different masters to gather in a crowd either day or night under the pretext of a wedding or otherwise, be it at their masters' homes or elsewhere, and still less on great thoroughfares or remote places under pain of corporal punishment, which will not be less than the whip and [branding with] the fleur de Lis. . . .

XIV

Masters who will be convicted of having permitted or tolerated such assemblies . . . will be sentenced . . . to pay for all the damage that will have been done in their neighborhood on the occasion of such assemblies and a fine of 300 *livres* for the first offense and double that for the next.

XV

We forbid slaves to offer for sale in a market or to take to their own houses for sale any sort of provisions, even fruits, vegetables, firewood, herbs, forage for animals, any sort of grain, or any other merchandise, household things or clothing, without the express written permission of their masters . . .

XVI

For this purpose we wish that two persons be appointed for each market . . . to examine the produce and merchandise that will be brought by slaves together with the written notes . . . of their masters.

XVII

We permit all our subjects living in the country [Louisiana] to seize all the goods borne by slaves without tickets [written permission] from their masters to return them at once to their masters if they live in the neighborhood where the slaves will have been captured; otherwise, the good will be sent at once to the nearest company store to be warehoused until the masters have been notified.

XVIII

We wish that the officers of our Superior Council of Louisiana send their opinion on the quantity of food and the quality of clothes that would be suitable for masters to furnish their slaves; what food ought to be provided them each week and the clothing each year in order for us to make a decision about it. Meanwhile, we permit the said officers to

regulate the provision of the said food and clothing. We prohibit the masters of the said slaves to give them any sort of brandy in place of the said food and clothing.

XIX

We likewise forbid them [masters] to relieve themselves of the nourishment and subsistence of their slaves by permitting them to work a certain day of the week for their own account.

XX

Slaves who are not fed, clothed, and kept up by their masters can report it to the Pocurator General of the said Council or to lesser officers of justice and place their memoranda in their hands, on the basis of which . . . the masters will be pursued at the request of the said Procurator General, and without cost; this is what we wish to be observed regarding the crimes and barbarous and inhuman treatment of masters toward their slaves.

XXI

Slaves weakened by old age, illness, or otherwise, whether the illness be incurable or not, will be fed and kept up by their masters, and in case they have abandoned them, the slaves will be assigned to the nearest hospital, for which the masters will be sentenced to pay eight *sols* a day for the nourishment and maintenance of each slave . . .

XXVII

The slave who will have struck his master, his mistress, the husband of his mistress, or their children, either in the face or resulting in a bruise or the outpouring of blood, will be punished by death.

XXVIII

And as to abuse and assault that will be committed by slaves against free persons, we wish that they be severely punished, even by death if it falls due. . . .

XXXVIII

We also forbid all of our subjects of the said country, of whatever quality or condition they may be, to engage in, or by their private authority to have others engage in, the torture or the racking of slaves, under whatever pretext it may be; nor to do them, or to have others do them, any mutilation, under pain of confiscation of the slaves and of being proceeded against extraordinarily. We permit them [masters], when they believe their slaves will have merited it, only to bind them and to beat them with rods or cords.

XXXIX

We order the officers of justice established in the said country to proceed criminally against the masters and overseers who will have killed their slaves or will have mutilated them while under their power or under their direction and to punish the murder according to the atrocity of the circumstances. In case their is cause to discharge them, we permit the dismissal of the masters as well as the overseers without there being need to obtain from us letters of grace.

XL

We wish that the slaves be considered personal property . . .

XLIII

Yet we wish that the husband, his wife, and their prepubescent children not be able to be seized or sold separately if they are all under the power of the same master: We declare null the separate seizures and sales that may be done. . . .

XLIV

We also wish that slaves ages fourteen and under and up to sixty, attached to lands or to dwellings and actually working there, not to be able to be seized for debts other than one owing to the price of their purchase, unless the lands or the dwelling might actually be seized. . . .

(J. Duboys, *Recueils de Reglemens, Edits, Declarations et Arrets, Concernant le Commerce, l'Administration de la Justice, & la Police des Colonies Francaises de l'Amerique & les Engages, avec le Code Noir et l'Addition Audit Code.* [Paris, Chez les Libraires Associez, 1744-1745], 135-56 passim. The above translation by Douglas Slawson).

Worksheet 1

1. The church was located in _____County.

2. The denomination of the Antioch church was _____.

3. The owner of Mary when she joined the church was _____ and then _____ and _____.

4. The date of this document is _____.

5. The name of the church clerk was _____.

A

DIGEST

OF THE

LAWS OF THE STATE OF ALABAMA:

CONTAINING

ALL THE STATUTES

OF

A PUBLIC AND GENERAL NATURE,

IN

FORCE, AT THE CLOSE OF THE SESSION OF THE GENERAL ASSEMBLY, IN JANUARY, 1833.

TO WHICH ARE PREFIXED,

THE DECLARATION OF INDEPENDENCE; THE CONSTITUTION OF THE UNITED STATES; THE ACT TO ENABLE THE PEOPLE OF ALABAMA TO FORM A CONSTITUTION AND STATE GOVERNMENT, &c.; AND THE CONSTITUTION OF THE STATE OF ALABAMA.

WITH

AN APPENDIX, AND A COPIOUS INDEX.

COMPILED, UNDER THE AUTHORITY OF THE GENERAL ASSEMBLY,

BY

JOHN G. AIKIN.

PHILADELPHIA:

PUBLISHED BY ALEXANDER TOWAR, 19 ST. JAMES STREET;

AND

FOR SALE BY R. WOODRUFF, TUSCALOOSA, ALABAMA

1833.

Document 1: John G. Akin, A Digest of the Laws of the State of Alabama - 1833, Alabama Department of Archives and History, Montgomery, Alabama, Page 1

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in this act contained, shall be construed to extend to any keel-boat or barge engaged in the navigation of the Mobile, Alabama, or Tombeckbee rivers, or their tributaries. This act not to include barges, on certain rivers.

SLAVES, AND FREE PERSONS OF COLOR.

§ 1. The general assembly shall have no power to pass laws for the emancipation of slaves, without the consent of their owners, or without paying their owners, previous to such emancipation, a full equivalent in money for the slaves so emancipated. They shall have no power to prevent emigrants to this state from bringing with them such persons as are deemed slaves by the laws of any one of the United States, so long as any person of the same age or description shall be continued in slavery by the laws of this state: *Provided*, That such person or slave be the *bona fide* property of such emigrants: *And provided also*, That laws may be passed to prohibit the introduction into this state of slaves who have committed high crimes in other states or territories. They shall have power to pass laws to permit the owners of slaves to emancipate them, saving the rights of creditors, and preventing them from becoming a public charge. They shall have full power to prevent slaves from being brought into this state as merchandise, and also to oblige the owners of slaves to treat them with humanity, to provide for them necessary food and clothing, to abstain from all injuries to them extending to life or limb, and, in case of their neglect or refusal to comply with the directions of such laws, to have such slave or slaves sold for the benefit of the owner or owners. Con. Ala. Art. 6. (Slaves.) Sec. 1. Powers of the general assembly in relation to slaves.

§ 2. In the prosecution of slaves for crimes of a higher grade than petit larceny, the general assembly shall have no power to deprive them of an impartial trial by a petit jury. Sec. 2. Trial for crimes.

§ 3. Any person who shall maliciously dismember or deprive a slave of life, shall suffer such punishment as would be inflicted in case the like offence had been committed on a free white person, and on the like proof, except in case of insurrection of such slave. Sec. 3. Dismembering or killing slave.

§ 4. No slave shall be admitted a witness against any person, in any matter, cause, or thing whatsoever, civil or criminal, except in criminal cases, in which the evidence of one slave shall be admitted for or against another slave. 1805.—(4) Sec. 1. Slave not to be a witness except in trial of slave.

§ 5. No slave shall go from the tenement of his master or other person with whom he lives, without a pass, or some letter or token, whereby it may appear that he is proceeding by authority from his master, employer, or overseer; if he does, it shall be lawful for any person to apprehend and carry him before a justice of the peace, to be by his order punished with stripes, or not at his discretion, not exceeding twenty stripes. *Ib.* Sec. 2. Slaves not to go from home without a pass.

§ 6. If any slave shall presume to come and be upon the plantation of any person whatsoever, without leave in writing from his or her owner or overseer, not being sent upon lawful business, it shall be lawful for the owner or overseer of such plantation, to give or order such slave ten lashes on his or her bare back, for every such offence. *Ib.* Sec. 3. nor upon the plantation of any person without leave in writing.

§ 7. No slave shall keep or carry any gun, powder, shot, club, or other weapon whatsoever, offensive or defensive, except the tools given him to work with, unless he is ordered by his master, mistress, or overseer, to carry the said articles from one place to another; but all and every gun, weapon, or ammunition, found in the possession or custody of any slave, may be seized by any person, and upon due *Ib.* Sec. 4. Slaves not to carry weapons, offensive or defensive.

Document 1: John G. Akin, A Digest of the Laws of the State of Alabama - 1833, Alabama Department of Archives and History, Montgomery, Alabama, Page 2

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Weapons forfeited to the seizer thereof.

proof made thereof, before any justice of the peace of the county or corporation where such seizure shall be made, shall, by his order, be forfeited to the seizer, to his own use; and moreover, every such offender shall receive, by order of such justice, any number of lashes not exceeding thirty-nine, on his bare back, for every such offence: *Provided*, That any justice of the peace may grant, in his proper county, permission in writing to any slave, on application of his master or overseer, to carry and use a gun and ammunition within the limits of his said master's or owner's plantation, for a term not exceeding one year, and revocable at any time within such term, at the discretion of said justice.

May be licensed to carry gun within their owner's farm, with owner's consent.

Ib. Sec. 5. Penalty on persons permitting slaves, not their own, to remain on their plantations.

§ 8. And to prevent the inconveniences arising from the meeting of slaves, *Be it enacted*, That if any master, mistress, or overseer of a family shall knowingly permit or suffer any slave not belonging to him or her, to be and remain in or about his or her house or kitchen, or upon his or her plantation, above four hours at any one time, without leave of the owner or overseer of such slave, he or she so permitting, shall forfeit and pay ten dollars for every such offence; and every owner or overseer of a plantation, who shall so permit or suffer more than five negroes or slaves, other than his or her own, to remain upon his or her plantation or quarter at any one time, shall forfeit and pay ten dollars for each negro or slave above that number, which said several forfeitures shall be to the informer, and recoverable with costs, before any justice of the peace of the county or corporation where such offence shall be committed: *Provided*, That nothing herein contained shall be construed to prohibit the negroes or slaves of one and the same owner, though seated at different quarters, from meeting with their owner's or overseer's leave, upon any plantation to such owner belonging, nor to restrain the meeting of slaves, on their owner's or overseer's business, at any public mill; nor to prohibit their meeting on any other lawful occasion, by license in writing from their owner or overseer, nor their going to church, and attending divine service on the Lord's day, and between sunrising and sunsetting.

Ib. Sec. 6. Riots, &c., by slaves, punished with stripes.

§ 9. Riots, routs, unlawful assemblies, trespasses, and seditious speeches, by a slave or slaves, shall be punished with stripes, not exceeding thirty-nine, at the discretion of a justice of the peace; and he who will, may apprehend and carry him, her, or them, before such justice.

Ib. Sec. 7. Penalty on white person for attending unlawful meeting, or harboring slave.

§ 10. If any white person, free negro or mulatto, shall at any time be found in company with slaves, at any unlawful meeting, such person being thereof convicted before any justice of the peace, shall forfeit and pay twenty dollars for every such offence, to the informer, recoverable with costs before such justice.

Ib. Sec. 8. Powers of justices of the peace in case of such unlawful meetings.

§ 11. Every justice of the peace, upon his own knowledge of such unlawful meeting, or information thereof to him made within ten days after, shall issue his warrant to apprehend the persons so met or assembled, and cause them to be brought before him, or some other justice of his county or corporation, to be dealt with as this act directs; and every justice failing herein, shall forfeit and pay ten dollars for every such failure; and every sheriff or other officer, who shall fail, upon knowledge or information of such meeting, to endeavor to suppress the same, and bring the offenders before some justice of the peace to receive due punishment, shall be liable to the like penalty of ten dollars; both which penalties shall be to the informer, and recoverable with costs, by action of debt, in any county or corporation court; and every under-sheriff, or constable who, upon knowledge or information of such meeting, shall fail to perform his duty in suppress-

Penalty on sheriffs and other officers for not endeavoring to suppress unlawful meetings.

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ing the same, and apprehending the persons so assembled, shall forfeit and pay ten dollars for every such failure, to the informer, recoverable with costs, before any justice of the county or corporation wherein such failure shall be.

Ib. Sec. 9. Trading with slaves prohibited.

§ 12. No person whatsoever shall buy, sell, or receive, of, to, or from a slave, any commodity whatsoever, without the leave or consent of the master, owner, or overseer of such slave, expressive of the articles so permitted to be bought, sold, or bartered. And if any person shall presume to deal with, any slave, without such leave or consent, he or she so offending, shall forfeit and pay to the master or owner of such slave, four times the value of the thing so bought, sold, or received, to be recovered with costs by action upon the case, in any court having cognizance of the same, and shall also forfeit and pay the further sum of twenty dollars, to any person who will sue for the same, with costs before any justice of the peace; or on failure or refusal so to pay, shall, by order of such justice, be committed to prison, until he or she make such payment; and any slave offering to sell any article, without leave in writing from his master or owner, shall receive ten lashes, by order of any justice of the peace before whom he or she is convicted.

Penalty.

Punishment of slave for offering to sell, &c.

Ib. Sec. 10. Masters not to license their slaves to trade as freemen.

§ 13. If any master or owner of a slave, shall license such slave to go at large and trade as a freeman, the master or owner shall forfeit and pay the sum of fifty dollars, one moiety to the use of any person suing for the same, and the other moiety to the use of the territory; and if after conviction, such slave shall be found so going at large and trading, the master or overseer shall again be liable to the like penalty, to be recovered as aforesaid, and so, as often after conviction as such slave shall be found so going at large and trading.

Ib. Sec. 11. Nor to go at large, or hire themselves out.

§ 14. If any person shall permit his or her slave to go at large, or hire him or herself out, every person or persons so offending, shall forfeit and pay to the use of the territory, the sum of fifty dollars; and it shall be lawful for any person to apprehend and carry such slave before a justice of the peace, in the county or corporation where apprehended, and if it shall appear to the justice that such slave comes within the purview of this act, he shall order him or her to the jail of the county or corporation, there to be safely kept until the next court, when, if it shall be made to appear to the court, that the slave so ordered to jail hath been permitted or suffered to hire him or herself out, contrary to the meaning of this act, the court shall immediately proceed to enter up judgment, and award execution against such offender, for the amount of said forfeiture with costs: *Provided*, That if the owner or holder of such slave or slaves shall enter into bond before said justice, payable to the governor and his successors in office, with sufficient security, in double the amount of said forfeiture, conditioned to appear at the next county court of the proper county, to do and receive what shall be enjoined him by the court, then such slave may be suffered to remain with his or her owner.

Mode of proceeding against slave and owner.

Ib. Sec. 12. Runaway slaves, how to be dealt with.

§ 15. All runaway slaves may be lawfully apprehended by any person, and carried before the next justice of the peace, who shall either commit them to the county jail, or send them to the owner, if known, who shall pay for every slave so taken up, the sum of six dollars to the person apprehending him or her, and also all reasonable costs and charges.

Ib. Sec. 13. Powers of justices with respect to out-lying slaves.

§ 16. And whereas many times slaves run away and lie out, hid, and lurking in swamps, woods, and other obscure places, killing hogs, and committing other injuries to the inhabitants of this territory; therefore, *Be it enacted*, That in all such cases, upon intelligence given of

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two or more slaves lying out as aforesaid, any one justice of the peace of the county where the slaves are supposed to lurk or to do mischief, is required, by warrant, reciting their names and owners' names if known, to direct the provost of the patrols to take such power with him as he shall think fit and necessary for the effectual apprehending of such out-lying slave or slaves, and go in search of them, and upon their being apprehended, to commit them or any of them, to the jail of his county for further trial; and for every such out-lying slave by him apprehended and committed to jail as aforesaid, he shall be entitled to a reward of thirty dollars, to be paid out of the territorial treasury, three-fourths of which sum shall be reimbursed to the treasury by the owner of such slave: *Provided*, That if the owner be an inhabitant of this territory, the said sum shall be added to his tax for the current year, and be collected and accounted for in the same manner as other public taxes are: *And provided also*, That any other person or persons who shall apprehend and commit to jail as aforesaid, any out-lying slave, shall be entitled to the same reward for every such apprehension and commitment.

Reward for apprehending out-lying slave.

Ib. Sec. 14. Slaves prohibited keeping dogs.

§ 17. All slaves are hereby prohibited from keeping dogs, under any pretence or consideration whatsoever; and the slave or slaves so offending, upon complaint thereof before any justice of the peace, shall be punished with not exceeding twenty-five stripes for every such offence, and the master or owner who shall permit his slaves to keep dogs contrary to this law, shall forfeit and pay the sum of five dollars for each dog so kept, to the use of the person complaining; and moreover, shall make good all damages done by dogs appertaining to, or kept by any of his or her slaves.

Ib. Sec. 15. Slaves not to own any horse or mare.

§ 18. No slave shall be allowed to own any horse, mare, gelding, or mule; and if any slave shall actually own such property, the same shall be forfeited and sold under the direction of the court of the county where such property shall be so owned; one moiety of the proceeds for the use of the territory, and the other moiety to any person who will sue for the same. It is also forbidden to slaves to keep hogs running at large, or to keep in enclosures more than they can conveniently maintain, the number of which to be regulated by the several owners, and to be distinctly marked, and register thereof made for the inspection of any person who shall require to see the same.

In what manner they may keep hogs.

Ib. Sec. 16. No cruel or unusual punishment to be inflicted on slaves.

§ 19. And whereas, it has been the humane policy of all civilized nations, where slavery has been permitted, to protect this useful but degraded class of men from cruelty and oppression; therefore, *Be it enacted*, That no cruel or unusual punishment shall be inflicted on any slave within this territory. And any owner of slaves authorizing or permitting the same, shall, on conviction thereof, before any court having cognizance, be fined according to the nature of the offence, and at the discretion of the court, in any sum not exceeding two hundred dollars, for the use of this territory.

Ib. Sec. 18. Conspiring or advising rebellion, murder, &c.

§ 20. If any slave shall, at any time, consult, advise, or conspire to rebel, or make insurrection, or shall plot, or conspire the murder of any person or persons whatsoever, every such consulting, plotting, or conspiring shall be adjudged and deemed felony, and the slave or slaves convicted thereof, in manner hereinafter directed, shall suffer death.

Ib. Sec. 20. Trial of slave for felony, or capital offence.

§ 21. The trial of a slave for felony, or any capital offence, shall be in all respects similar to the trial of a free citizen or inhabitant, for the like offence,[1] except that the jury, or two-thirds at least thereof,

[1] But see "Criminal Law,"—Trial of Persons of Color.

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empannelled for such trial, shall be composed of owners of slaves. And the court may take for evidence, the confession of the offender, the oath of one or more credible witnesses, or such testimony of slaves, or negroes, with pregnant circumstances, as to them shall seem convincing.

Ib. Sec. 21. Benefit of clergy.

§ 22. When any slave shall be convicted of any offence within the benefit of clergy, judgment of death shall not be given against him or her upon such conviction; but he or she shall be branded on the face or breast by the jailer in open court, and suffer such corporal punishment as the court shall think fit to inflict, except where he or she once had the benefit of this act, and in those cases, such slave or negro shall suffer death without benefit of clergy.[1]

1805—(3) Sec. 1. Liable for debts contracted before emancipation.

§ 23. All slaves emancipated shall be liable to be taken by execution to satisfy any debt contracted by the person emancipating them, before such emancipation is made.

Ib. Sec. 2. Slaves may sue for their freedom by petition to the circuit court. Preliminary proceedings.

§ 24. Any slave in this territory claiming his or her freedom, shall proceed by petition to the circuit court of the county where his or her master or owner shall reside, who, if the slave be in his or her possession, shall enter into bond with approved security to the governor, in a sum to be adjudged of by the court, that the said slave shall be forthcoming and subject to the order of said court, and that he will abide by the judgment the said court may render in the premises; in which case such slave shall remain in the service of his owner, or person claiming him or her, until the determination of the suit; and if out of the possession of his or her owner, or person claiming him or her, such slave shall enter into recognizance with sufficient security, to be approved of by the court, to make good to his or her owner all such costs and damages as he shall have incurred, in consequence of the application of such slave for the recovery of his freedom, in case he eventually fail in substantiating the same, and that he will be forthcoming and abide the sentence of the said court: [a which power vested in said court, to take bonds and recognizances, may be exercised by a judge of the territory, out of court as well as in court.

[a 1815—(3) Sec. 1.]

1809—(7) Sec. 1. Runaway slave committed to jail, if not claimed by his owner, in six months after publication of commitment, may be sold by the sheriff.

§ 25. When any slave shall be committed to the jail of any county as a runaway, and such runaway slave shall not be claimed and proved by the owner thereof within six months from the first publication of the commitment of such slave, in some newspaper published in this territory, it shall be lawful for the sheriff of the proper county to sell said runaway slave at public auction, at the court-house of his proper county, upon giving at least thirty days' previous notice of such sale, by advertisement published in some newspaper in this territory, at the court-house of the proper county, and at least two other public places within the same; and out of the proceeds arising from the sale of any runaway slave as aforesaid, the sheriff shall be entitled to the same commission and fees as are allowed in cases of execution; and the balance, after paying all prison fees, and the maintenance of said runaway slave while in jail, shall be for the use of the proper county: *Provided*, That if the owner of such runaway slave shall, after such sale, prove his property in any such slave, the proper county shall pay to him the amount that shall have been paid into the county treasury, on account of the sale of such slave, but the right to any slave sold as aforesaid, shall be and remain vested in the purchaser under the sale made by the sheriff, as aforesaid, any law to the contrary notwithstanding.

Proceeds, after deducting expenses, to go to the county. Owner, on proof, may recover amount paid, but not divest purchaser's title.

[1] But see "Crimes and Misdemeanors," § 37, abolishing the benefit of clergy in all respects.

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1832—(17) *Sec. 1.* Negroes not to retail spirits.

§ 26. It shall not be lawful for any free negro or mulatto, either directly or indirectly, to retail any kind of spirituous liquors within this state.

Ib. Sec. 2. Penalty.

§ 27. Any free negro or mulatto, who shall directly or indirectly violate the provisions of this act, shall forfeit and pay the sum of ten dollars for every such offence; recoverable before any court having competent jurisdiction of the same, one half to the informer, and the other half to be paid into the county treasury.

Ib. Sec. 3. Punishment for a second offence.

§ 28. Any free negro or mulatto, who shall violate the provisions of this act, after having been once convicted and fined, shall, in addition to the fine imposed by this act, receive for every such offence, such corporal punishment on his or her bare back, not exceeding twenty-five stripes, as may be ordered by the court trying the same: *Provided*, that this act shall not affect any free negro, mulatto, or other person, who by the treaty between the United States and Spain, became a citizen of the United States, or the descendants of any such person.

1826—(3) Preamble.

Whereas, great injury and inconvenience are experienced by the citizens of many cities, towns, and neighborhoods, in the state of Alabama, in consequence of the illicit trade and traffic which is encouraged and carried on, by many evil disposed persons, with the slave population; for remedy whereof,

Sec. 1. Trading with slaves, without their owner's leave, indictable.

§ 29. *Be it enacted*, &c. That no person whatsoever shall buy, sell, or receive of, to, or from, any slave or slaves, any commodity of any kind or description whatsoever, without the leave or consent of the master, owner, or overseer of such slave or slaves in writing, expressing the articles permitted to be bought, sold, or bartered; or unless the master, owner or overseer of any such slave or slaves, shall personally authorize the same; and if any person or persons shall buy from, or sell to, or deal, or trade or barter with, any slave or slaves, without such consent and permission previously had, given, or obtained, he, she, or they so offending, shall be subject to indictment; and upon

Penalty.

conviction, shall be fined not less than ten dollars, nor more than one hundred dollars, and imprisoned in the common jail of the county, not less than five days, nor more than six months, at the discretion of the jury by whom the indictment is tried, who may inflict one or both of the aforesaid penalties.

1832—(6) *Sec. 9.* Free persons of color for settling in the state, to receive thirty-nine lashes,

§ 30. From and after the first day of February next, it shall not be lawful for any free person of color to settle within the limits of this state; and should any free person of color, after that time, settle in this state, he, she, or they shall, on notice of this act, depart within thirty days, or shall be liable, on conviction before any justice of the peace, to receive thirty-nine lashes; and any person may arrest any such free person of color, and take him or her before any justice of the peace for trial; and if any such free person of color shall not depart this state within twenty days after the infliction of the punishment last mentioned, he or she shall be liable to be arrested by any person, and be taken before a justice of the peace for trial, and on conviction by such justice, shall be ordered to be sold as a slave for the term of one year for ready money, ten days' notice being given of the time of sale, one half of which, after paying all the expenses of the prosecution, (which shall be to the justice one dollar, the constable two dollars for summoning the witnesses, attending the trial, and selling the said free person of color, and fifty cents a day for each day he may keep such person of color, and fifty cents per day for each witness who may attend the trial,) shall be paid to the informer, and the other half to the state. And if any free person of color shall not depart this state within

Not departing within twenty days after punishment, to be sold as a slave for one year.

Proceeds, how applied.

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twenty days after the expiration of said year, he or she shall forfeit his or her freedom; and upon conviction thereof before any circuit court of this state, shall, by order of said court, be sold to the highest bidder, and the proceeds of the sale of said free negro so forfeiting his or her freedom, shall go, one half to the informer, and the other half to the state. Remaining still, may be sold as a slave for life.

§ 31. Any person or persons who shall attempt to teach any free person of color, or slave, to spell, read, or write, shall, upon conviction thereof by indictment, be fined in a sum not less than two hundred and fifty dollars, nor more than five hundred dollars. *Ib. Sec. 10.* Penalty for attempting to teach slave, &c., to read, &c.

§ 32. Any free person of color who shall write for any slave, a pass or free-paper, on conviction thereof, shall receive for every such offence, thirty-nine lashes on the bare back, and leave the state of Alabama within thirty days thereafter; and should he or she again return to the state of Alabama, or be found within the same after the time above limited for his or her departure, on conviction of violating this provision of the law, he or she shall forfeit his or her liberty, and be sold as a slave for the term of ten years, by order of any two justices of the peace, before whom he or she may be taken and convicted, ten days' previous notice being given of the time and place of sale: one half of the proceeds of said sale, after paying one dollar each to said justices, and two dollars to the constable for attending the trial, and selling said free person of color, together with all other costs that may accrue, shall be paid to the use of the informer, and the other half to the use of the state. *Ib. Sec. 11.* Penalty on free person of color for writing pass or free-paper for slave.

§ 33. Any slave who shall write for any other slave, any pass or free-paper, upon conviction, shall receive, on his or her bare back, fifty lashes for the first offence, and one hundred for every offence thereafter, by order of any justice of the peace before whom he or she may be convicted; and on every conviction, the owner of said slave shall pay one dollar to the justice of the peace, and two dollars to the constable for attending the trial and whipping the slave, together with all other costs that may lawfully accrue; and any persons may arrest any slave so offending, and take him or her before any justice of the peace for trial. *Ib. Sec. 12.* Penalty on slave for writing pass or free paper for slave.

§ 34. If any free negro or person of color shall buy of any slave, or sell to any slave, any article or commodity whatsoever, without a written permission from the master, owner, or overseer of said slave, designating the article so to be bought or sold, said free negro or person of color, upon conviction thereof, before any magistrate of the county where such offence shall be committed, shall receive on his or her bare back, thirty-nine lashes well laid on. *Ib. Sec. 14.* Penalty on free negroes, or persons of color, for trading with slaves.

§ 35. If any free negro or person of color shall be found in company with any slaves in any kitchen, out-house, or negro-quarter, without a written permission from the owner, master, or overseer of said slaves, said free negro or person of color shall, for the first offence, receive fifteen lashes, and for every subsequent offence, thirty-nine lashes, on his or her bare back, which may be inflicted by said master, owner, or overseer, or by any officer or member of any patrol company who may find said free negro or person of color, in any kitchen, out-house, or negro-quarter, associating with slaves without such written permission. *Ib. Sec. 15.* Free persons of color forbidden to associate with slaves. The punishment.

§ 36. If any slave, without a written permission of the master, owner, or overseer of said slave, shall be found in company with a free negro or person of color, in the dwelling-house or outhouse of said free negro or person of color, said free negro or person of color shall *Ib. Sec. 16.* Same punishment if slave be found at the house of free person of color.

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receive the same punishment, in the same manner, as is prescribed by the provisions of the fifteenth section of this act.

Ib. Sec. 17. More than five male slaves an unlawful assembly.

§ 37. It shall not be lawful for more than five male slaves, either with or without passes, to assemble together at any place off the proper plantation to which they belong; and if any slaves do so assemble together, the same shall be deemed an unlawful assembly.

Ib. Sec. 18. Unlawful assemblies to be dispersed by patrols and other officers. The punishment.

§ 38. It shall be the duty of all patrols and officers, civil and military, forthwith to cause said slaves so assembled, to disperse; and each of said slaves so assembled, shall be liable to receive any number of lashes, not exceeding ten: and any slave who may once be punished for attending such unlawful assembly, and shall again offend herein, shall be liable to be punished at the discretion of any magistrate before whom he may be carried for trial, by stripes not exceeding thirty-nine.

Ib. Sec. 19. Certain assemblies lawful.

§ 39. The provisions of this act shall not apply to any assemblage of slaves, attended by the master, owner, or overseer of such slaves.

Ib. Sec. 20. Slaves, &c., may attend public worship.

§ 40. Nothing in this act shall be so construed, as to prevent free persons of color and slaves from attending places of public worship held by white persons.

Ib. Sec. 23. Explanation of 17th section.

§ 41. Nothing in the provisions of the seventeenth section of this act shall be so construed, as to debar the master or owner of slaves from sending to his neighbor or neighbors any slave or slaves unaccompanied by master, owner, or overseer, for the purpose of assisting him or them to labor.

Ib. Sec. 24. Persons of color forbidden to preach to, or exhort other persons of color, except in presence of five slave-holders. Punishment. Proviso.

§ 42. If any slave or free person of color shall preach to, exhort, or harangue any slave or slaves, or free persons of color, unless in the presence of five respectable slave-holders, any such slave or free person of color so offending, shall, on conviction before any justice of the peace, receive, by order of said justice of the peace, thirty-nine lashes for the first offence, and fifty lashes for every offence thereafter; and any person may arrest any such slave or free person of color, and take him before a justice of the peace for trial: *Provided*, That the negroes so haranguing or preaching, shall be licensed thereto, by some regular body of professing Christians immediately in the neighborhood, and to whose society or church such negro shall properly belong.

SLAVE TRADE.

1815—(2) Slaves imported contrary to the laws of the U. S., to be condemned and sold.

§ 1. Any slave or slaves brought or imported into this territory, contrary to the laws of the United States, in such case made and provided, shall be condemned by any superior court of this territory, within whose jurisdiction the said slave or slaves shall be brought or be seized, upon libel filed in the said court; and shall be sold by the proper officer of the court to the highest bidder, at public auction, for ready money, after advertising the time and place of such sale, in some newspaper in this territory, at least fifteen days previous thereto.

Proceeds to go to the treasury, collector of the customs, and informer.

§ 2. The residue of the money arising from the sale, after deducting the costs of suit, shall be paid, one half to the collector of the customs within whose district the said slave or slaves shall have been seized, and the other half into the territorial treasury. But in case there shall have been an informer, one half of the amount directed to be paid to the collector of the district, shall accrue and belong to said informer.[a]

[a] *But see* § 8 & 9.

1823—(3) Sec. 1.

§ 3. The governor of this state is authorized and required to appoint some suitable person, as the agent of the state, to receive all and every

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slave or slaves, or persons of color, who may have been brought into this state in violation of the laws of the United States, prohibiting the slave trade: *Provided*, That the authority of the said agent is not to extend to slaves who have been condemned and sold. Governor to appoint an agent to receive slaves.

§ 4. The governor is required to take such bond or bonds from the said agent or other person, into whose possession the said slaves may be placed, in such amount, and with such conditions, as he may deem necessary to ensure their safe keeping and proper treatment. *Ib. Sec. 2.* Agent required to give bond.

§ 5. The said slaves, when placed in the possession of the state as aforesaid, shall be employed on such public work or works, as shall be deemed by the governor of most value and utility to the public interest. *Ib. Sec. 3.* Slaves to be employed on public works.

§ 6. Such part of the said slaves shall be hired out as will be sufficient to defray the expenditures necessary to the maintenance and support of those employed on the public works as aforesaid. *Ib. Sec. 4.* Their maintenance.

§ 7. In all cases in which a decree of any court having competent authority, shall be in favor of any claimant or claimants, the said slaves shall be truly and faithfully, by said agent, delivered to such claimant or claimants; but in case of their condemnation, they shall be sold by such agent for cash to the highest bidder, by giving sixty days' notice in a newspaper, printed at Cahawba, Mobile, Tuscaloosa, Huntsville, and Florence. *Ib. Sec. 5.* How disposed of after decree.

§ 8. The money arising from such sale or sales, shall be paid into the treasury of the state, except one-fourth thereof, which shall be paid to the informer, if there be one. *Ib. Sec. 6.* Proceeds paid into the treasury.

§ 9. No informer shall be entitled to receive any part of the money arising from any such sales, except by virtue of the decree of the judge of the circuit court of the county into which such slave or slaves may have been first brought; and the circuit judges of this state are expressly authorized to try and decide all conflicting claims set up by informers in relation to said slaves. *Ib. Sec. 7.* Judge empowered to decide on conflicting claims of informers.

§ 10. It shall be the duty of the said agent to ask for, and demand said slave or slaves of any person or persons in whose possession they may be found. *Ib. Sec. 8.* Agent to demand slaves.

STOCK—OF THE STATE OF ALABAMA.

§ 1. THE certificates of stock created in obtaining loans for the use of the state in pursuance of any of the laws heretofore passed for that purpose, and of all stock which may hereafter be created by the state, shall be assignable by endorsement made by the legal holder thereof, or by transfer in a book or books of the bank of the state of Alabama, made by the legal holder, or his attorney authorized by power duly authenticated; and it shall be the duty of the president and directors of said bank, to cause books to be kept for the purpose aforesaid; wherein also shall be kept an account of the said stock, and of all payments of principal and interest thereon, and of renewed certificates of stock, that may be issued in virtue of this act. 1833—(8) State stock assignable by endorsement.

§ 2. In case any of the said certificates shall be lost or destroyed, the same may be renewed in the manner following, to wit: proof of such loss or destruction, and an affidavit declaring the property therein to be *bona fide* in the applicant for renewal, shall be made before a judge of the circuit court of this state, or of any state of the United States, or before a judge of the supreme or any district court of the United States, which proof shall be certified by such judge, together Manner of renewing lost certificate.

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[No. 292.] AN ACT

To emancipate Horace King, a slave.

Whereas, it appears by the petition of John Godwin, Ann H. Godwin, and William C. Wright, that it is their intention to emancipate and set free Horace King of Russell county: Therefore,

Section 1. *Be it enacted by the Senate and House of Representatives of the State of Alabama, in General Assembly convened,* That the said Horace King is hereby declared to be free, and his emancipation is hereby confirmed, and the said Horace King shall not be required to leave the State of Alabama, upon the condition that the said John Godwin, Ann H. Godwin and William C. Wright, or any one of them, shall enter into bond with approved security, to the Judge of the County Court of Russell, in the sum of one thousand dollars; conditioned that the said Horace King shall never become a charge to this State, or any county or town therein.

Approved, 3d February, 1846.

Document 3: "An act to Emancipate Horace King, a slave," Acts of Alabama - 1845, Alabama Department of Archives and History, Montgomery, Alabama.

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[No. 37.] AN ACT

To authorize Abraham Shanklin to emancipate a certain slave therein named.

Section 1. *Be it enacted by the Senate and House of Representatives of the State of Alabama in General Assembly convened*, That Abraham Shanklin, a free man of color, of the County of Mobile, be, and he is hereby authorized to manumit and set free his wife, Keissey; reserving the rights of creditors, and on the express condition, that he, the said Abraham Shanklin, shall give bond in the sum of one thousand dollars, with two good and sufficient securities, to be approved by the Judge of the County Court of Mobile County, and payable to the Governor of this State, and his successors in office; conditioned, that the said Keissey shall never become a charge to this State, or any city, town, or county therein: *And provided*, They shall continue to reside in the County of Mobile, unless the condition of said bond be forfeited.

Abraham Shanklin authorized to manumit his wife.

Proviso.

Approved, 13th January, 1844.

Document 4: "An act to authorize Abraham Shanklin to emancipate a certain slave," Acts of Alabama - 1844, Alabama Department of Archives and History, Montgomery, Alabama.

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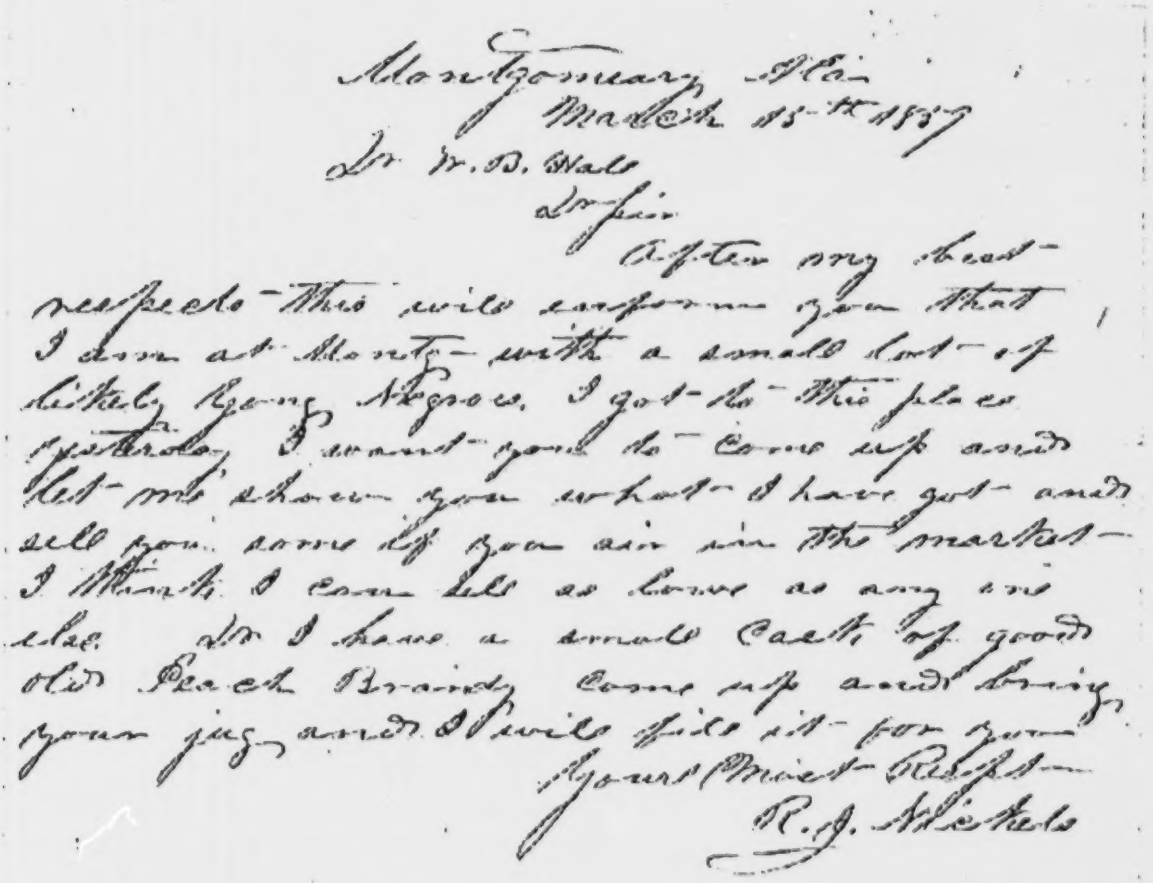

Montgomery Ala
March 15th 1859

Dr W.B. Hall

Dr Sir

After my best respects this will conform you that I am at Monte with a small lot of likely young Negroes. I got to this place yesterday I want you to come up and test me shown you what I have got and sell you some if you ain in the market I think I can sell as lower as any one else. If I have a small Cash of good old Peach Brandy Come up and bring your jug and I will fill it for you

Yours Most Respectfully

R.J. Nickels

Document 5: "Letter from R.J. Nickels to Dr. W.B. Hall, 15 March 1859," William Bonnell Hall Papers, Alabama Department of Archives and History, Montgomery, Alabama.

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PRINTED AT THE "AUTAUGA CITIZEN" OFFICE, PRATTVILLE.

The State of Alabama---*Autauga County:*

TO ALL WHOM IT MAY CONCERN:

WHEREAS; the Legislature of the State of Alabama, by an Act approved the 18th day of January, 1859, "Authorized and empowered" me, JOHN WOOD, as the Administrator of the Estate of Richard Morton, deceased, late of said County, to sell to the highest bidder on a credit of twelve months, the Negro property belonging to the Estate of said deceased: AND WHEREAS, in pursuance of said Act, I have this day offered for sale at Public Outcry, in the Town of Autaugaville, in said County, after having given thirty days notice of the time, place, and terms of sale, together with a description of the property by advertisement in the "AUTAUGA CITIZEN," a newspaper published in said County, and also by posting up Hand-bills at the Court House door, and three other public places in said County, the said Negro property, and WHEREAS:

Thomas P Bramlett

was the highest and best bidder for the following described Negro Slave belonging to said Estate, viz:

Abe, Oliver, Hannah, Wesley, about
Sterly, 9 years old, Emanuel a woman
about twenty Seven 9 years old, Harriet a girl
about Eleven 9 years old, Irving a girl
about Eight 9 years old, Caroline a girl
about Four 9 years old, Eliza a girl
about two 9 years old, Sarah Ann a
a girl about three months old

and became the purchaser of the same at the price or sum of Nine Thousand and twenty four

Dollars, and WHEREAS: the said Thomas P Bramlett

hath complied with the terms of sale by executing his promissory note to me, as Administrator aforesaid, for said sum of money, payable twelve months after date with two approved securities.

Now, THEREFORE, KNOW YE: That in consideration of the said sum of Nine Thousand and twenty four

Dollars secured to me as aforesaid, and in pursuance of the said Act of the Legislature of said State, I, JOHN WOOD, as Administrator as aforesaid, do hereby give, grant, bargain, sell and convey unto the said

Thomas P Bramlett

all the right, title, and interest which the said Richard Morton, deceased, had to and in said Negro Slave at the time of his death.

IN WITNESS WHEREOF, I have hereunto set my hand and affixed my seal as Administrator as aforesaid, on this, the 23rd day of December, A. D., 1858.

John Wood Adm'r
of Richard Morton dec'd {SEAL}

Document 6: "Conveyance certificate, 23 December 1858," William Bonnell Hall Papers, Alabama Department of Archives and History, Montgomery, Alabama, page 1.

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State of Alabama
Montgomery County

For and
in Consideration of Five Thousand dollars and
Paid to Me in hand ~~this day~~, I hereby bargain
Sell and Convey to Wm B. Hall all My Right
title and interest Conveyed to Me by a Certain
Bill of Sale Executed to Me this day by Jno. Hood
Administrator of P Martin deceased in the
following described Slaves, Viz, One Man
Named Mely about Thirty years old, Amanda
a woman about Thirty Seven years old,
Nannit a Girl about Seven Years old,
Margaret a Girl about Eight years old,
Caroline a Girl about Six years old Eliza
a Girl about Two years old, Sarah Catharine
a Girl about Two Months old, To have and
to hold the Afore granted Slaves to Him His
Heirs, assigns, Administration and Executors
forever, This The twenty third day of December
1858

Thos Bunting

Document 6: "Conveyance certificate, 23 December 1858," William Bonnell Hall Papers, Alabama Department of Archives and History, Montgomery, Alabama, page 2.

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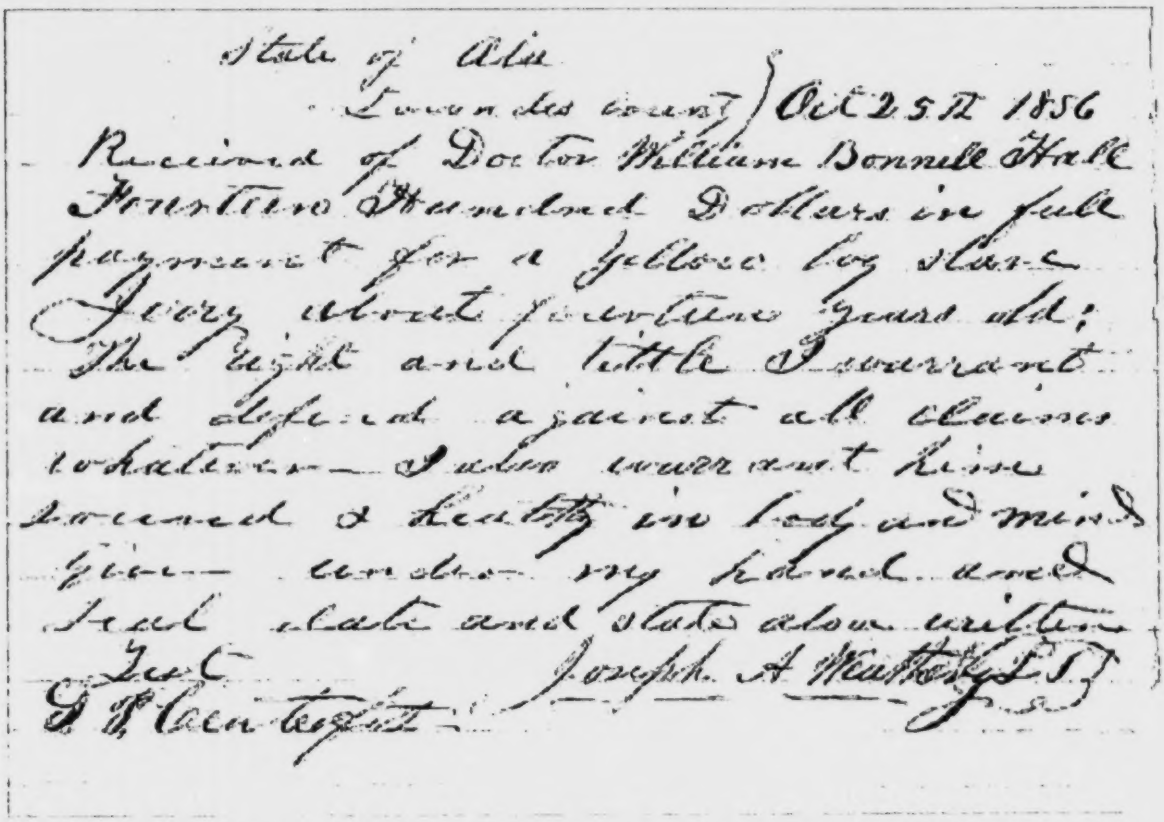
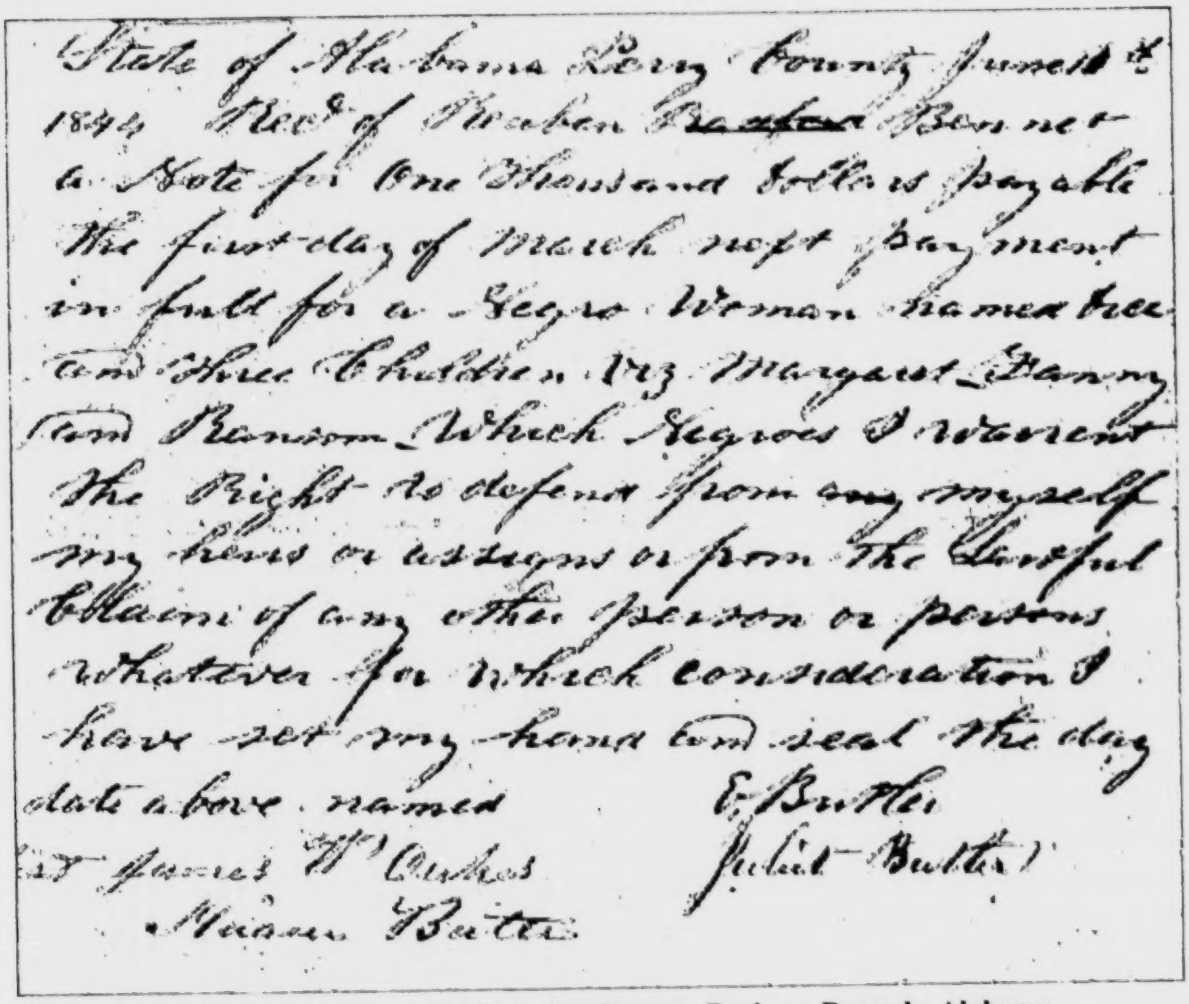


State of Ala
Lowndes county } Oct 25th 1856
Received of Doctor William Bonnell Hall
Fourteen Hundred Dollars in full
payment for a yellow boy slave
Jerry about fourteen years old;
The right and title I warrant
and defend against all claims
whatever — I also warrant him
sound & healthy in body and mind
Given under my hand and
seal date and state above written
Test
D. P. Carrington
Joseph A Hunter [L.S.]

Document 7: "Receipt, 25 October 1856," William Bonnell Hall Papers, Alabama Department of Archives and History, Montgomery, Alabama.

BEST COPY AVAILABLE



State of Alabama Perry County June 15th 1844 Rec'd of Reuben Bennett a Note for One Thousand Dollars payable the first day of March next payment in full for a Negro Woman named Lucy and three Children viz Margaret Fanny and Ransom which Negroes I warrant the Right to defend from any myself my heirs or assigns or from the lawful claims of any other person or persons whatever for which consideration I have set my hand and seal the day date above named

E. Butler
Julia Butler

Test James W. Clarke
Nevan Butler

Document 8: "Receipt, 15 June 1844," Reuben Bennett Business Records, Alabama Department of Archives and History, Montgomery, Alabama.

BEST COPY AVAILABLE

Rec'd of Reuben Bennett Eight Hundred Dollars to me in Hand paid and Secured to Be paid, in full for a Mulatto boy Slave By the name of Robert aged about Eighteen years which Boy, I warant Sound Healthy & Servicable, and a Slave for life, & further warant the title Good and will for ever defend the Same against the claim of any and all persons whatsoever Given under my hand & Seal April 29th 1840

Test
Nordica Bennett
James Bennett

E G Brown Esq

Document 9: "Receipt, 29 April 1840," Reuben Bennett Business Records, Alabama Department of Archives and History, Montgomery, Alabama.

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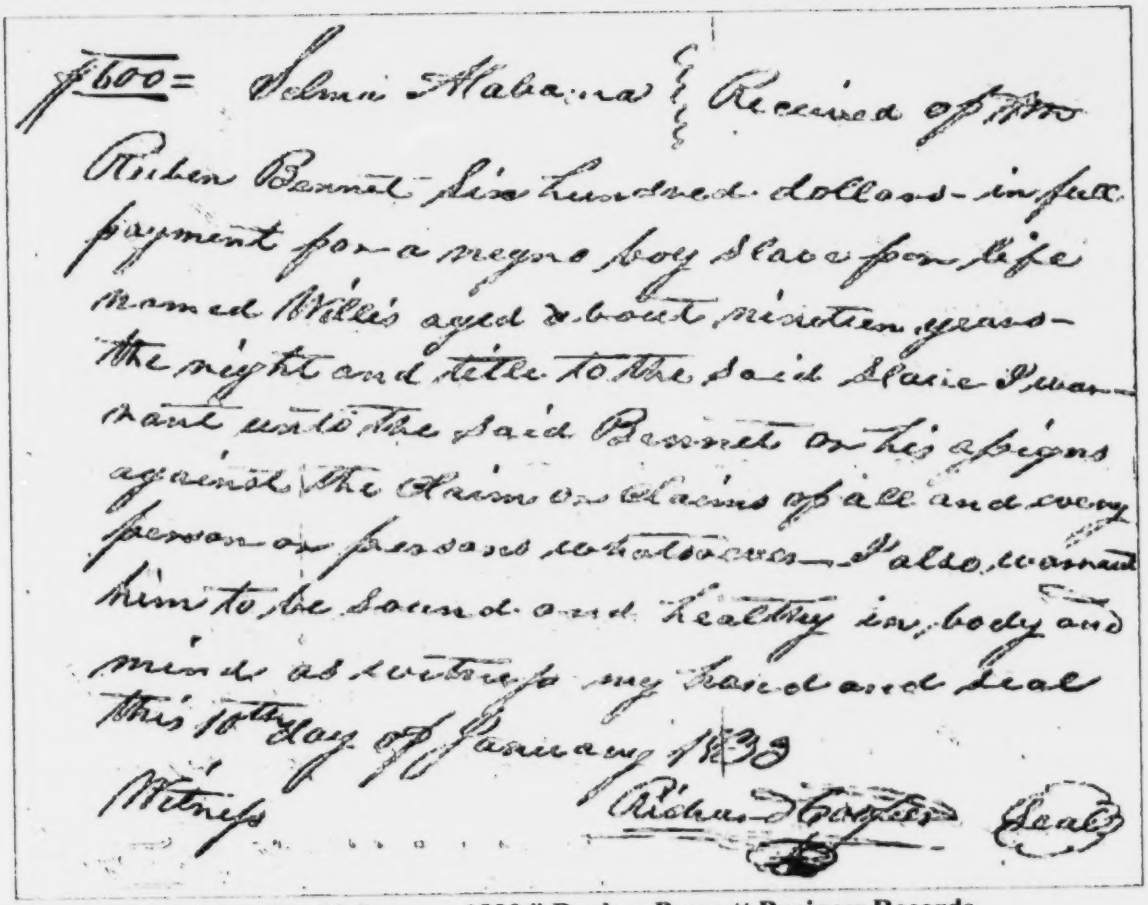

$600= Selma Alabama } Received of Mrs
Reuben Bennet Six hundred dollars in full
payment for a negro boy slave for life
named Willis aged about nineteen years
the right and title to the said slave I war-
rant unto the said Bennet or his asigns
against the claim or claims of all and every
person or persons whatsoever I also warrant
him to be sound and healthy in body and
mind as witness my hand and seal
this 10th day of January 1833
Witness Reuben Bennett Seal

Document 10: "Receipt, 10 January 1833," Reuben Bennett Business Records, Alabama Department of Archives and History, Montgomery, Alabama.

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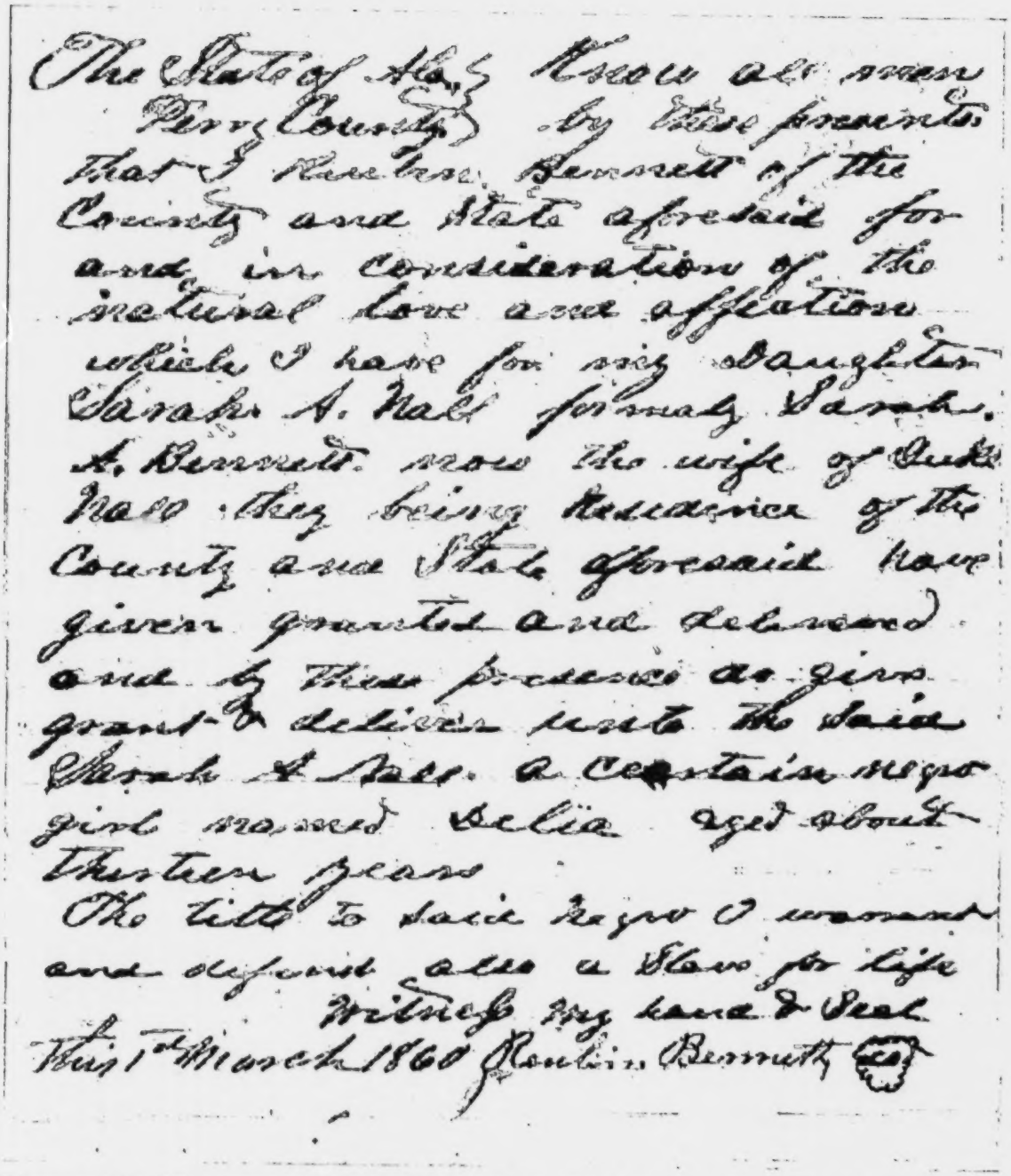
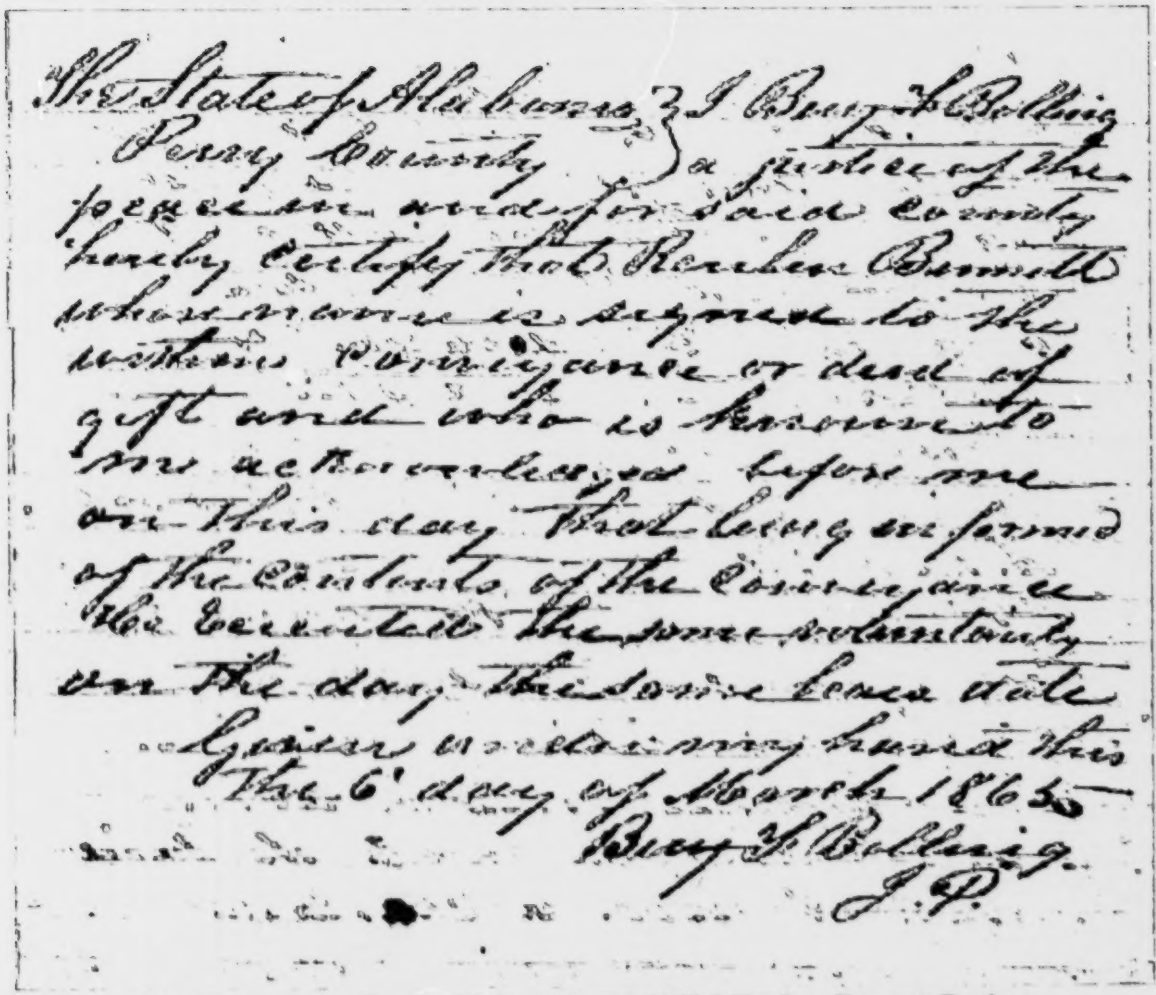


The State of Ala } Know all men
Perry County } by these presents
that I Reuben Bennett of the
County and State aforesaid for
and in consideration of the
natural love and affection
which I have for my daughter
Sarah A. Nall formerly Sarah
A. Bennett now the wife of Duke
Nall Esq being Resident of the
County and State aforesaid have
given granted and released
and by these presents do give
grant & deliver unto the said
Sarah A. Nall a certain negro
girl named Celia aged about
Thirteen years
The title to said negro I warrant
and defend all & Clear for life
Witness my hand & Seal
this 1st March 1860 Reuben Bennett

Document 11: "Conveyance/Deed of Gift, 1 March 1860," Reuben Bennett Business Records, Alabama Dept of Archives and History, Montgomery, Alabama, page 1.

BEST COPY AVAILABLE



The State of Alabama } I Benj H Bolling
Perry County } a Justice of the
peace in and for said County
hereby certify that Reuben Bennett
whose name is signed to the
foregoing Conveyance or deed of
gift and who is known to
me acknowledged before me
on this day that being informed
of the contents of the Conveyance
he executed the same voluntarily
on the day the same bears date
Given under my hand this
the 6th day of March 1860
Benj H Bolling
J P

Document 11: "Conveyance/Deed of Gift, 1 March 1860," Reuben Bennett Business Records, Alabama Dept of Archives and History, Montgomery, Alabama, page 2.

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RUNAWAY.

COMMITTED to the Jail of Clarke county and State of Ala. by William Pickett, Esq. an acting Justice of the Peace, on the 10th day of May 1845 a negro man, named

NED,

and says he belongs to John Hambell who lives in Marianna Jackson coun- county, Florida—says he runaway about the first of April last.—Ned is about 22 years of age, five feet six inches high, dark complected, stout built, has one upper front tooth missing, a scar on the back of his left wrist, and has the Afri can marks across his breast, and says they are family marks, he was brought from Virginia, last fall to New Orleans. The owner is requested to come forward pay charges and take him away, or said slave will be sold to pay Jail fees, agreeably to the statute in such cases made and provided.

JAMES SAVAGE, Jailer.

May 27, 1845.—25m6

Document 12: "Runaway Notice," *Macon Banner*, 1845 June 5, Alabama Department of Archives and History, Montgomery, Alabama.

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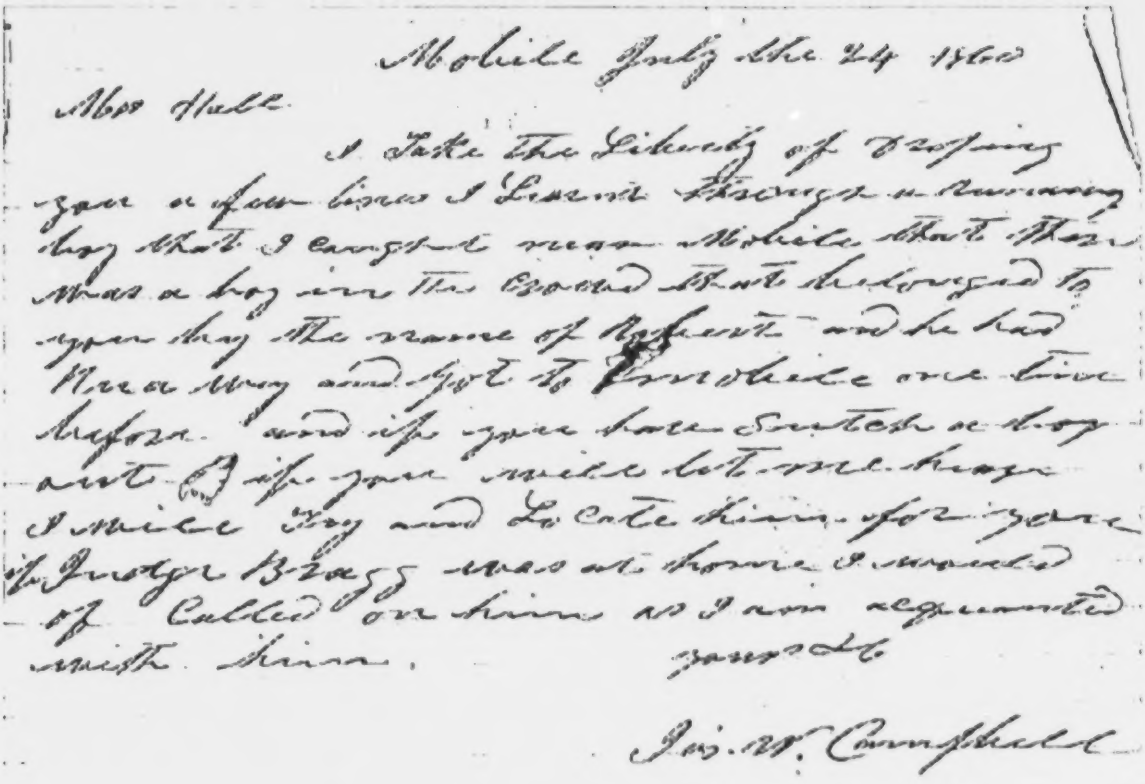

Mobile July the 24 1860

Mrs Hall

I Take the Liberty of Droping you a few lines I Learnt Yesterday a Runaway boy that I caught near Mobile that Belongs to Mrs a boy in the Brand that belonged to your boy the name of Robert and he had Near Run and got to Mobile one Time Before and if you have Switch a boy out & if you will let me have I will try and Locate him for you Judge Bragg was at home & waited of Called on him as I am acquainted with him.

Jas W. Campbell

Document 13: "Letter from Jas. W. Campbell to Mrs. Hall, 24 July 1860," William Bonnell Hall Papers, Alabama Department of Archives and History, Montgomery, Alabama.

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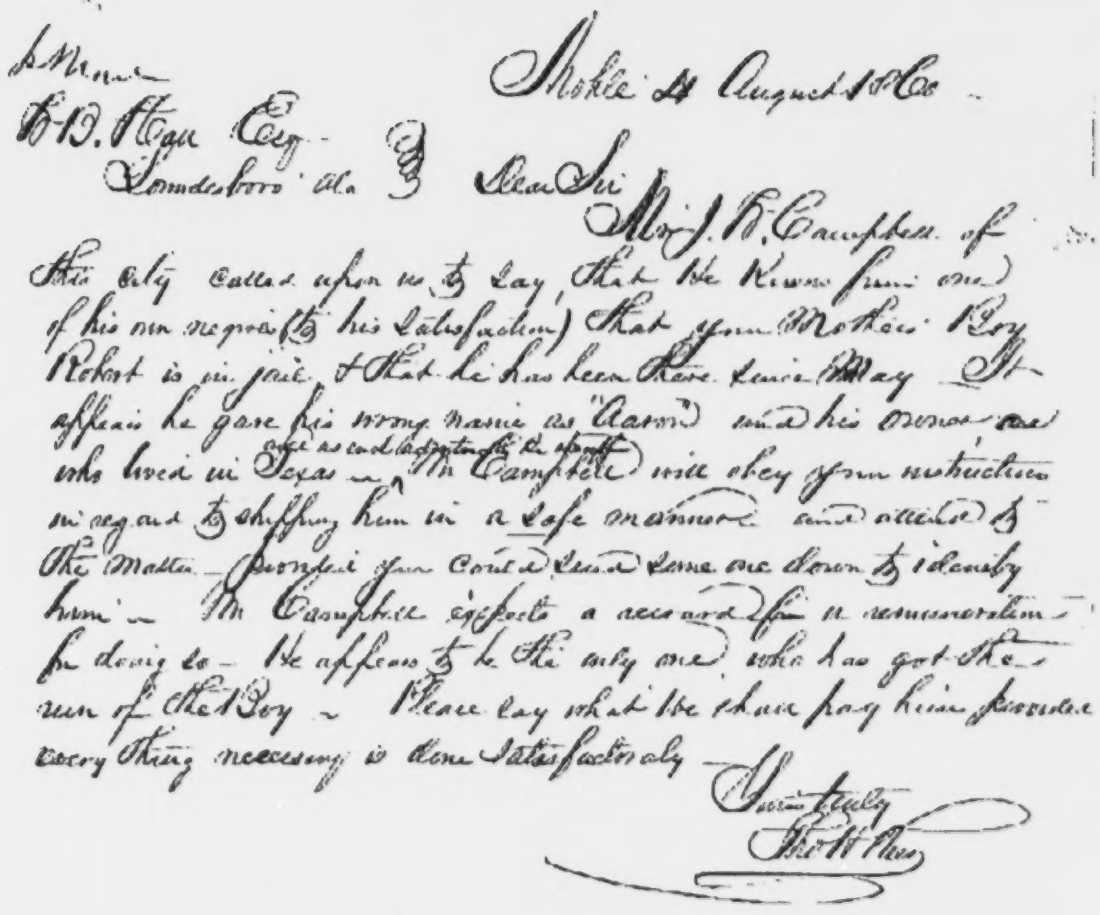

Mobile 4 August 1860

W.B. Hall Esq
Lowndesboro Ala

Dear Sir

Maj J.K. Campbell of this city called upon us to say that he knows from one of his own negroes (to his satisfaction) that your Mother Roy Robert is in jail & that he has been there since May last. He also says he gave his wrong name as "Aaron" and his owner one who lived in Texas — Mr Campbell will obey your instructions in regard to shipping him in a safe manner and attend to the matter promptly. Your Constable can come down & identify him — Mr Campbell expects a reward for his remuneration for doing so — He also says he is the only one who has got the run of the Boy — Please say what he shall pay him & he will see every thing necessary is done satisfactorily —

Yours truly
Thos W Thos

Document 14: "Letter from ? to W.B. Hall, 4 August 1860," William Bonnell Hall Papers, Alabama Department of Archives and History, Montgomery, Alabama.

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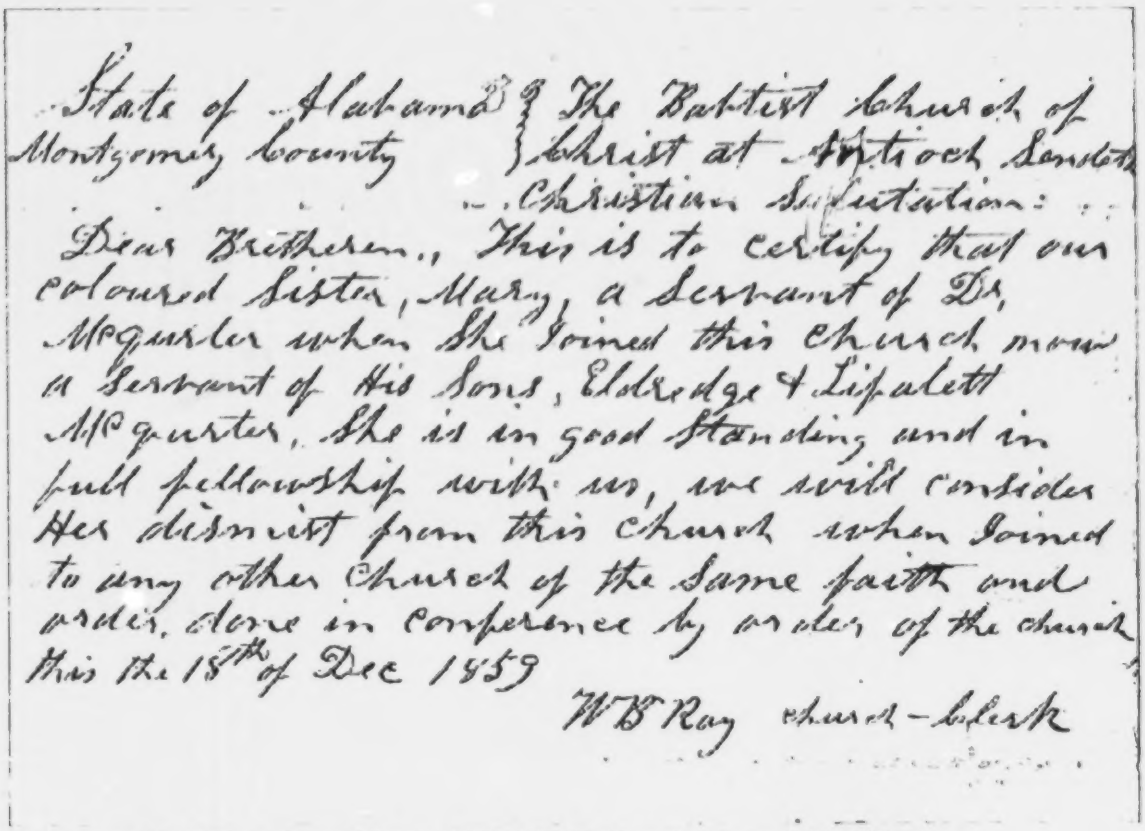

State of Alabama } The Baptist Church of
Montgomery County } Christ at Antioch Sends
Christian Salutation:

Dear Brethren, This is to certify that our
coloured Sister, Mary, a Servant of Dr.
McQueen when She Joined this Church now
a Servant of his Sons, Eldredge & Lipscomb
McQueen, She is in good Standing and in
full fellowship with us, we will consider
Her dismist from this Church when Joined
to any other Church of the Same faith and
order, done in Conference by order of the church
this the 18th of Dec 1859

W B Ray church-Clerk

Document 15: "Church certificate, 1859," W.B. Ray Letter and Certificate, Alabama Department of Archives and History, Montgomery, Alabama.

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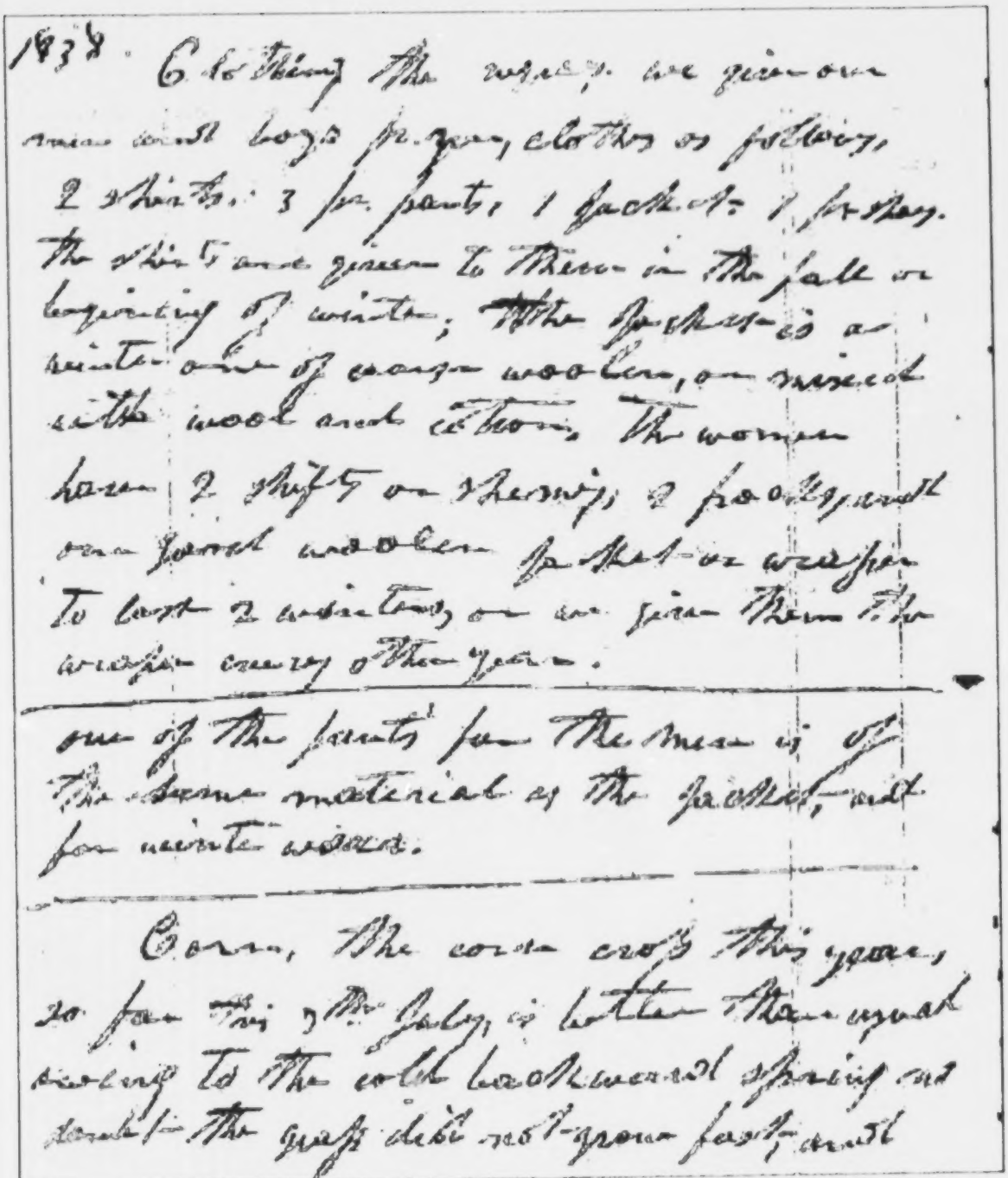

1834. Clothing The negroes. we give our men and boys 5 yrs, clothes as follows, 2 shirts. 3 yrs pants, 1 jacket: 1 hat every. The shirts are given to them in the fall on beginning of winter; The jackets is a winter one of coarse woolen, or mixed with wool and cotton, The women have 2 shifts or shirts, 2 petticoats one good woolen jacket or wrapper to last 2 winters, or we give them the wrapper every other year.

one of the pants for the men is of the same material as the jacket, and for winter wears.

Corn, The corn crop this year, so far this July, is better than usual owing to the cold backward spring and dark the crop did not grow fast, and

Lesson 2: Point of View of Former Slaves

1. Background Information for Teachers

During the Great Depression of the 1930s interviewers for the Federal Writers' Project , the majority of whom were white, talked to many elderly African-Americans about their experiences as slaves. These interviews were unique since it was the first large-scale attempt to study slavery from the point-of-view of ex-slaves. The interviews were structured according to guidelines handed down by the Federal Writers' Project's national office. Workers were told that "The criteria to be observed are those of accuracy, human interest, social importance, literary excellence. It may not be possible to combine all these in any one story. However, accuracy and literary excellence should be present in all." (Brown & Owens, 59) The original interviews were written in folk language. Some interviewers transcribed the folk language, as best they could, with explanatory words in parenthesis; some wrote about what was told to them; others compiled a combination of both. While the narratives have inherent problems, such as the passage of time between the events and interview, and the racial and personal dynamics between the interviewer and interviewee, they remain important firsthand evidence of what slavery was like from the point-of-view of former slaves.

For additional Alabama slave narratives and other related published primary documents see:

Brown, Virginia Pounds and Laurella Owens. *Toting the Lead Row: Ruby Pickens Tartt,Alabama Folklorist.* Tuscaloosa: The University of Alabama Press, 1981.

Griffith, Lucille. *Alabama: A Documentary History to 1900.* Tuscaloosa: The University of Alabama Press, 1968, Chapter 5.

Pennington, James W. C., *A Narrative of Events in the Life of J. H. Banks, an Escaped Slave, from the Cotton State, Alabama, in America.* Liverpool, Eng.: M. Rourke, Printer, 1861.

http://docsouth.unc.edu/neh/penning/menu.html

2. Learning Objectives:

Upon completion of this activity, students should be able to:

1. Discuss the legal status of slaves and free people of color.

2. Identify common concerns of slaves, i.e., work, food, family, etc.

3. Identify the roles (or status) of field hands, house servants, artisans, etc.

4. Analyze the importance of religion to slaves.

5. Analyze the strengths and weaknesses of oral history.

6. Understand the importance of oral traditions in African American history.

7. Understand that each generation writes its own history and interprets it in relation to its own experiences.

---

3. Suggested Lesson:

1. Make copies of Documents 1, 2, 3, 4, and 5.

2. Divide the class into three groups, distribute narrative to each group.

3. Ask students to read the narratives silently, or because of the dialect, you may need to read aloud and have students follow along.

4. Define "patrol."

5. Then, have students work together in their group to make a list of topics mentioned in narrative, i.e., work, clothing, shelter, punishment, family life, free time, etc.

6. Ask a reporter from each group to write their list on the chalkboard.

7. Discuss the similarities and differences.

8. Which of the topics are facts? Which are point of view?

   a. what problems are inherent in first-hand accounts?
   b. are the persons being interviewed influenced by the interviewer?
   c. consider the time period (Great Depression) when the interviews were being recorded.

DOCUMENTS:

Document 1: "From Carolina to Alabama," Federal Writers' Project Slave Narratives - Colbert County #1, WPA Records, Box 5, Alabama Department of

Archives and History, Montgomery, Alabama. Attached and at http://www.archives.state.al.us/teacher/ slavery/lesson2/doc1.html

Document 2: "Stephen Varner - Ex-Slave," Federal Writers' Project Slave Narratives - Coosa County #3, WPA Records, Box 5, Alabama Department of Archives and History, Montgomery, Alabama. Attached and at http://www.archives.state.al.us/teacher/slavery/lesson2/doc2.html

Document 3: "Charlie Aarons, Ex-Slave," Federal Writers' Project Slave Narratives - Mobile County #6, WPA Records, Box 6, Alabama Department of Archives and History, Montgomery, Alabama. Attached and at http://www.archives.state.al.us/teacher/slavery/lesson2/doc3.html

Document 4: "Dolph Parham - Ex-Slave," Federal Writers' Project Slave Narratives - Greene County, WPA Records, Box 5, Alabama Department of Archives and History, Montgomery, Alabama. Attached and at http://www.archives.state.al.us/teacher/slavery/lesson2/doc4.html

Document 5: "Dem Days Wuz Hell," Federal Writers' Project Slave Narratives - Mobile County #6, WPA Records, Box 6, Alabama Department of Archives and History, Montgomery, Alabama. Attached and at http://www.archives.state.al.us/ teacher/slavery/lesson2/doc5.html

"FROM CAROLINA TO ALABAMA"

Mingo White, July 20th, 1858. Chester, S. Carolina.

My birth place wuz in Chester, S. Carolina. A very little uv my life wuz spent there. I wuz raised in Alabama. When I wuz er bout four er five years old, I remember thet I wuz loaded in er wagon wid er lot more people in. Whar I wuz bound I don' know. What ever become uv mymother and father I don' know until er few years ago.

One mornin' in March as I wuz told, there wuz er lot uv slave speculators there in Chester ter buy some slaves fer some Alabamaians. Well do I remember thet I wuz taken up on er stand and er lot uv people come er round and felt my muscles, arms and legs and chest, and ast(asked) me er lot uv questions. I wuz passed up by nearly all uv these men cause I wuz jest er chil Before we slaves wuz taken ter de tradin post Ole Masser Crawford, and I know all de rest uv de slave holders too, told us ter tell every body thet ast(aske) us if we'd ever been sick, to tell 'em thet we'd never been sick in our life. We had ter tell'em all sorts uv lies fer our Master or else take er beatin. We wuz scared not ter tell 'am any thang else.

I wuz jest er little thang; taken er way from my mother and father, jest when I needed 'em most. The only care thet I hador ever knowed anythang er bout wuz given ter me, a friend uv my fathers gid hit ter me.His name wuz John White. My daddy told him ter take care uv me fer him. John wuz er fiddler. Many er night I woke up ter find myself sleep twix his legs while he wuz playin fer er dance fer de white folkes. My fathar and mother wuz sold fro each odder too, de same time as I wuz sold. Iuse ter wonder if I had any broth brothers and sisters, as I had always wanted some.A few years later I found ou thet I didn't have any.

I will never fergit the trip from Chester ter Burleson. I wouldn't remember so well I don't guess, but I had er big ole sheep dog name "Trailer" He follered(followed) right in back uv dd wagon dat I wuz in. I wuz settin in de back end so I could watch him, like er chile will watch his dog. We had ter cross er wide stream uv water thet I took ter be er river. When we started er cross ole "Trailer" never stopped follerin(following). I wuz watchin' him close so if he gived out I wuz goin ter try ter git him. He didn't give out, he didn' even have ter swim. He jest walked er long and lapped the like er dog will do. I wuz fraid he wuz goin ter git drownded(drowned), but the water neve even made him swim.

John took me and kept me in de cabin wid him. De cabin didn' have no furniture in hit lack(like) we has to-day. De bed wuz er one legged bed. Hit wuz made in de conner(corner) uv de room, wid de leg settin' out in de middle uv de floor. A plank wuz runnod twix de logs uv de cabin and nailed ter de pos on de front uv de bed. Across de foot er nodder(another) plank wuz runned inte de logs and nailed ter dis leg, den some straw or corn shucks wuz piled upon dis fer er mattress. We used any thang thet we could git fer kivver(cover). De table had two legs, de legs set out to de front while de back part wuz nailed ter de wall. We didn' have no stove. Thar wuz er great big fire place whar de cookin wuz done. We didn' have ter cook tho unless we got hungry after supper had been served at de house. We wuzn't(wasn't) spose(suppose) ter cook a'tall (at all) , but we did some times when we got hungry. If we had been cau (caught) I spose we would uv got er beaten.

I wuzn't notting (nothing) but er chile durin slavery, but I had ter work de same as any man. I went ter de field and hoed cotton, pulled fodder, and picked cotton wid de rest uv de hands. I kept up too ter keep from gittin' any lashes dat night when we got home. I wuzn't very old, but I wuz big in statue. In de winner(winter)I went ter de woods wid de men fokes(folks)ter help git wood, or ter git sap from de trees ter make turpentine and tar. If we didn' do dat we made charcaal ter run de black-smith shop wid.

Document 1: "From Carolina to Alabama," Federal Writers' Project Slave Narratives - Colbert County #1, WPA Records, Box 5, Alabama Department of Archives and History, Montgomery, Alabama, page 1.

BEST COPY AVAILABLE

"FROM CAROLINA TO ALABAMA"

Mingo White, July 20th, 1858. Chester, S. Carolina.

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One mornin' in March as I wuz told, there wuz er lot uv slave speculators where in Chester ter buy some slaves fer some Alabamaians. Well do I remember thet I wuz taken up on er stand and er lot uv people come er round and felt my muscles, arms and legs and chest, and ast(asked) me er lot uv questions. I wuz passed up by nearly all uv these men cause I wuz jest er chil Before we slaves wuz taken ter de tradin post Ole Masser Crawford, and I know all de rest uv de slave holders too, told us ter tell every body thet ast(aske) us if we'd ever been sick, to tell 'em thet we'd never been sick in our life. We had ter tell'em all sorts uv lies fer our Master or else take er beatin. We wuz scared not ter tell 'em any thang else.

I wuz jest er little thang; taken er way from my mother and father, jest when I needed 'em most. The only care thet I hador ever knowed anythang er bout wuz given ter me, a friend uv my fathers gid hit ter me.His name wuz John White. My daddy told him ter take care uv me fer him. John wuz er fiddler. Many er night I woke up ter find myself sleep twix his legs while he wuz playin fer er dance fer de white folkes. My fathhr and mother wuz sold fro each odder too, de same time as I wuz sold. Iuse ter wonder if I had any broth brothers and sisters, as I had always wanted some.A few years later I found ou thet I didn't have any.

I will never fergit the trip from Chester ter Burleson. I wouldn't remember so well I don't guess, but I had er big ole sheep dog name "Trailer" He follered(followed) right in back uv de wagon dat I wuz in. I wuz settin in de back end so I could watch him, like er chile will watch his dog. We had ter cross er wide stream uv water thet I took ter be er river. When we started er cross ole "Trailer" never stopped follerin(following). I wuz watchin' him close so if he gived out I wuz goin ter try ter git him. He didn' give out, he didn' even have ter swim. He jest walked er long and lapped the, like er dog will do. I wuz fraid he wuz goin ter git drownded(drowned), but the water neve even made him swim.

John took me and kept me in de cabin wid him. De cabin didn' have no furniture in hit lack(like) we has to-day. De bed wuz er one legged bed. Hit wuz made in de conner(corner) uv de room, wid de leg settin' out in de middle uv de floor. A plank wuz runned twix de logs uv de cabin and nailed ter de pos On de front uv de bed. Across de foot er nodder(another) plank wuz runned inte de logs and nailed ter dis leg, den some straw or corn shucks wuz piled upon dis fer er mattress. We used any thang thet we could git fer kivver(cover). De table had two legs, de legs set out to de front while de back part wuz nailed ter de wall. We didn' have no stove. Thar wuz er great big fire place whar de cookin wuz done. We didn' have ter cook tho unless we got hungry after supper had been served at de house. We wuzn't(wasn't) spose(suppose) ter cook a'tall (at all) , but we did some times when we got hungry. If we had been cau (caught) I spose we would uv got er beaten.

I wuzn't notting (nothing) but er chile durin slavery, but I had ter work de same as any man. I went ter de field and hoed cotton, pulled fodder, and picked cotton wid de rest uv de hands. I kept up too ter keep from gittin' any lashes dat night when we got home. I wuzn't very old, but I wuz big in statue. In de winner(winter)I went ter de woods wid de men fokes(folks)ter help git wood,or ter git sap from de trees ter make turpentine and tar. If we didn' do dat we made charcaal ter run de black-smith shop wid.

Document 1: "From Carolina to Alabama," Federal Writers' Project Slave Narratives - Colbert County #1, WPA Records, Box 5, Alabama Department of Archives and History, Montgomery, Alabama, page 1.

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"FROM CAROLINA TO ALABAMA"

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De white fokes(folks) wuz very cruel terus. Dey would whup us er bout de leat little thang(thing). Hit wouldn' er been so bad if we had er had comforts, but ter live lack (like) we did wuz er nauf(enough) ter make any body ter, soon as ter be dead, as ter put up wid whut we had ter eat and wear. De white fokes(folks) told us thet we wuz born ter work for dem and dat we wuz doin fine at dat.

De next time dat I saw my mammy I wuz er great big boy. Dare wuz er woman on de place dat ever-body called mammy,(Selina White). One day mammy called me and said,Mingo, yer mammy is comin'. I said, I thot(thought) thet you wuz my mammy. She said, no I aint yer mammy, yer mammy is way er way from here. I couldn' believe thet I had er nodder(another) mammy. I never thot (thought) uv whut mammya (Selina) said eny more. One day I wuz settin down at de barn when I looked up and saw er wagon commin up de lane. I didn' have de least idea thet my mammy wuz in hit or dat she wuz even comin'. I stood er round lack(like) er chile will, when somethin is is er bout ter happen. When de wagon got to de house my mammy got out and broke and run to me and throwed her arms er round my neck and hugged and kissed me. Inever even put my arms er round her or nothing uv the sort, I jest stood there lookin' at her. She said, son ain't yer glad ter see yer mammy?, I looked at her and walked off. Mammy(Selina) called me and told me thet I had hurt my mammy'S feelin's, and thet dis woman wuz my mammy. I noticed thet ever whar I went thet she had her eyes on me. I went off and studdied over de whole thang. I didn' believe dat dis woman wuz my mammy. After I had studied over de thang I begin ter remember thangs. I thot(thought) uv Trailer, the trip in de wagon, and de stream uv water. I went to Selina and ast(asked) her how long it had been since I had seen my mammy. She told me thet I had been er way from her since I wuz jest er little chile. I made up my mind dat I wuz goin ter find out de truth er bout de whole thang. I went to my mammy and told her dat I wuz sorry thet I hadd done what I did and thet thangs turned out lack dey did. I told her dat I would lack(like) fer her to fergit and fergive me fer de way I acted when I fust(first) saw har. I told her thet I thot (thought) dis odder woman wuz my mammy and dat I had called her mammy ever since I could remember. After I had talked wid my real mammy, she told me uv how our family had been broken up, and how she cried de day dat dey took me in de wagon and left. She said dat she stood and looked after de wagon til hit wuz clean out uv sight. Den she told me dat she hadn't seed my father since he wuz sold. I grew to love my mammy as de time rolled on. I did ever thang I could ter help her git her task done/. My mammy never would uv seen me no more if de Lawd(Lord) hadn'er been in de plan. Tom Whites daughter married one uv mr. Crawford's sons. They lived in Virginia,.Back den women tried ter live descent. It wuz er custom fer women ter come home when ever their husbands died or quit dem. Mr. Crawfords son died, and thet throwed her to have to come home. My mother had been jer maid, so when she got ready ter come home she bought(brought) my mammy wid her.

Hit wuz hard back in dem days.Ever mornin' fore day brekk yer had ter be up and ready ter git to de field. Hit wuz de same ever day in de year except on sunday, and den we wuz gittin up earlier then the fokes do now on monday. What ever de driver said we had to do. De drivers wuz hard too. Dey could say whut ever dey wanted to and yer couldn' say nothin' fer yer self. Yer wuzn' 'lowed (allowed) to say nothin, if you did you got one uv de worst(worse) bentenn yer ever had. Some how or odder(other) we had er instinct thet we wuz goin ter be free. In de evenin when de days work wuz done de slaves would be found locked in deir(their) cabins prayin fer de Lawd(Lord) to free dem lack(like) he did de chillun uv Israel. If dey didn lock up de masser(master) or de driver would uv heard(heard)dem and whupped (whipped) em. De slaves had er way uv puttin er wash pot in de door uv de

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cabin ter keep de sound in de house. Iremember once ole Ned White wuz caut(caught) prayin. De drivers took him de next day and carried him to de pegs.De pegs wuz four stakes dréve in de ground. Ned wuz made to pull off ever thang but his pants and lay on his stomachbetwwen des pegs while some body strapped his legs and arms to a peg. Den dey whupped him til de blood run from him lack he wuz a hog. Dey made all uv de hands come and see it, and day said we would git de same thang if we wuz caut (caught). Dey dont allow(allow) er man ter whup er horse lack(like) dey whupped us in dem days.

After my mammy come whar I wuz I helped her wid her work. Her task wuz too hard fer any one person. She had ter serve as maid ter mr. White's daughter, cook fer all uv de hands, spin and card four cuts uv thread er day and den wash. Dare(there) wuz one hunnerd(hundred) and forty-four threads to de cut.If she didn' git all uv dis done she got fifty lashes dat night. Many er night Me and her would spin and card so she could git h her task de next day. No matter whut she had to do de next day she would h have to git dem four cuts uv thread, even on wash day.Wash day wuz on wednesday. My mother would have to take de close(clothes)er bout three quarters uv er mile to de branch whar de washin wuzto be done. She didn' have no wash board lack(like) dey have to-day, she had er paddle thet she beat de close(clothes) wid. Ever body knowed(knew) when wash day wuz cause dey could hear de paddle fer er bout three or four miles"pow- pow-pow", dats how it sounded. She had to iron de close(clothes) de same day dat she washed and den git dem four cuts uv thread. Lots uv times she fail to git em and got de fifty lashes. One day when "Tom White" wuz whuppin' (whipping) her she said, lay it on Masser(master) White cause I am goin to tell de Yankees when dey come. When mammy got through spinnin' de cloth she had to dye it. She used shu-make berries, indago, bark from some trees,and dar wuz some kind uv rock dat she got red dye from. De close(clothes) wouldn' fade neether(neither).

De white fokes(folks) didn' learn us to do nottin'(nothing) but work. Dey said dat we wuzn't spose(suppose) ter know how ter read and write. If we wuz caut(caught) lookin' at er book dey would whup us. Dar wuz one feller(fellow) dat learned to read and write durin slavery.His name wuz E.C. White. He had to carry de chilluns books to school fer dem and go back after dem. His young masser(master) taught him ter read and write un-be -nowance (unknowingly) to his father and de rest uv de slaves. We didn' have no whar to go except to church and we didn' git no pleasure out uv it cause we wuzn't 'lowed(allowed) to talk from de time we left hom til we got back.If we went to church de drivers went wid us.We didn' have no church we went to de white fokes's(folks')church.

After ole Ned got sech(such) er terrible beaten fer prayin fer freedom he slipped off and went to de north.He joined de Union Army. After he got in de army he wrote to masser Tom.In his letter he had des words:

I am layin down mister, and gittin up master; meaning thet he went to bed when he felt like it and got up when he pleased to. He told Tom White that if he wanted him that he wuz in th army and that he could come after him. He knowed(knew) that masserTom couldn' git him is why he said fer him to come after him. After ole Ned had got to de north, the odder(other) hands begin ter watch fer er chance ter git ter slip off. Dis caused trouble, cause er many er one wuz caught and bought(brought) back.Dey knowed(knew)the penalty thet they would have ter pay, and dis caused some uv dem to git desperate, reether(rather) than ter take er beaten dey would choose ter fight hit out til dey wuz able ter git er way or die fore dey would take de beaten.

Document 1: "From Carolina to Alabama," Federal Writers' Project Slave Narratives - Colbert County #1, WPA Records, Box 5, Alabama Department of Archives and History, Montgomery, Alabama, page 3.

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Lots uv times when de patterollers(patrollers) would git after de slaves dey would have de worse fight,sometimes de patterollers (patrollers) would git killed. After de war I saw Ned, and he told me thet the night thet he left the patterollers runned him fer four days. He say de way he did ter keep dem from ketchin(catching) him wuz, he went into de woods. He knowed thet they wuz goin ter look fer him so he planned how ter git er way . De patterollers come in de woods lookin fer him. He jest got er tree on dem and dan follered(followed) dem. Dey figured dat he wuz headin fer de free states,sde dey headed dat way too. Ned said thet he jest follered dem fur(far) as dey could go den he clambed(climbed) a tree. Dey turned er round and come back and Ned went on wid out any trouble much. De patterollers use ter be bad. Dey would run de fokes(folks) ef dey wuz caught out after eight oclock in de night, dat is ef dey didn' have no pass from de Masser(master).

After de days work wuz done there wuzn't any thang fer de slaves ter do but go ter bed; if it wuz on er weenesday night they went ter prayer meatin(meeting). There wuz er rule thet we had ter be in de bed by nine o'clock. Ever(every)night de drivers come round ter make shore(sure) dat we wuz in de bed. I heerd(heard) tell uv de fokes (folks) goin ter bed and den gittin(getting) up and goin er way ter some odder planation (plantation). On Satu'day de hands worked til noon. Dey had de rest uv de time to work their gardens. Every family had er garden uv deir(their) own. On satu'day nights the slaves could frolic fer er while. Dey would have parties some time, and have whiskey and home-brew fer de servins. On sundays we didn do any thang but lay er round and sleep, cause we didn lack(like) to go to church.On Christmas we didn' do any thang. We didn have to do no work, no more'n feed de stock and do de little work er round de house. When we got through wid dat we had de rest uv de day to run round where ever we wanted to go. Course we had to git permission from de masser(master).

De owners uv de slaves use to give corn shuckin parties, and invite slaves from odder(other) planations(plantations). Dey would have plenty uv whiskey and other stuff to eat. De slaves would shuck corn and eat and drink. Dey use to give cotton pickin's de same way. All uv dis went on at night. Dey had jack-lights in de cotton patch fer us to see by. De lights wuz made on er forked stick and moved from place to place as we picked cotton. De corn shuckin wuz done at de barn, and dey didn' have to have de lights so dey could move dem from place to place.

De only games dat I played when I wuz young wuz marbles and ball. I use to sing er few songs dat I heard de older fokes sing:

Cecess ladies thank they mighty grand,
Settin at de table,coffee pot uv rye,
O'ye Rebel union band, have these ladies understand
We leave our country to meet you uncle sam.

Dese songs wuz er bout de soldiers and de war. There wuz one bout ole General Wise thet went:

Ole General Wise wuz er mighty man,
And not er wise man either,
It took forty yards uv cloth to make er uniform,
To march in the happy land uv canaan.

Chorus: Ha-ha, ha-ha, the south light is comin,
Charge boys, charge, this battle we must have,
To march us in the happy land uv canaan.

Document 1: "From Carolina to Alabama," Federal Writers' Project Slave Narratives - Colbert County #1, WPA Records, Box 5, Alabama Department of Archives and History, Montgomery, Alabama, page 4.

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There wuz er song er bout general Roddy too:

Run ole Roddy through Tuscumbia, through Tuscumbia,
We go marchin' on.

Glory, glory hallelujah, glory, glory hallelujah,
Glory, glory hallelujah as we go marchin on.

Ole Roddy's coat wuz flyin' high, Ole Roddy's coat wuz fluin high
Till it almost touch de sky,we go marchin on. --Chorus

I wuz a pretty big boy when de war broke out. I remember seein the Yankees cross big bear creek bridge one day. All uv de soldiers crossed the bridge but one, he stayed on the other side til all the rest had got cross, then he got down off his horse and took a bottle uv something and strowed it all over de bridge,denh he lighted a match to it and follerdd the rest uv the soldiers. In a few minutes the Rebel soldiers come to de bridge to cross but it wuz on fire and dey had to swim across to de other side. The Rebels wuz after the Union soldiers. I went home and told my mother that the Rebel soldiers wuz chasein' the Union soldiers, and that I had seen the Union soldiers cross de bridge and den dat one uv dem had poured some water on de bridge and set it a-fire. She laughed and said, son dont you know that water wont make a fire, that must have been turpentine or oil. I remember one day mr.Tom wuz havin' a big barbecue fer the Rebel soldiers there in our yard.There wuz a big roarin' down ob the military road. Three men rode up to de gate and come on in. Dey had on blue coats,and jest as soon as de Rebels saw them they all runned to the woods. In a bout five minutes the yard wuz full of blue coats. They ate up all of the food that the Rebels had been eatin'. Tom White had to run away too to keep the Yankeesf from gittin' him. Fore de Yankees come,de white fokes(folks) took all uv their clothes and hung them in the colored fokes cabins, and told the colored fokes to tell the Yankees that they were their clothes. They told us to tell them that they had been good to us and that we liked to live wid them on the plantation..

The day that we got news that we wuz free, mr. White called us niggers to The house. He said, you are all free, just as free as I am, now go and git yer self somewhar to stick yer heads. Just as soon as he had finished, my mother hollered out; thats enough fer er yerlin (yearling). She struck out cross the field to mr.Lee Osborn's, to git er place fer me and her to stay. He paid us seventy-five cents er day. Mother wuz paid fifty cents and I wuz paid twenty-five cents. He gave us our dinner along wid the little wages.After the crop wuz gathered fer that year, me and my mother cut and hauled wood fer mr.Osborn. We left mr. Osborn that fall and went to mr. John Rawlins. We made er share crop wid him. We would pick two rows uv cotton and he would pick two rows. We would pull two rows uv corn and he would pull two rows. He furnished us wid food and er place to stay. We would sell our cotton and corn and pay mr. John Rawlins fer feedin' us. After we left mr. Rawlins we moved wid mr. Hugh Nelson; we made a share crop wid him. We kept moving and making share crops until we saved up enough money to rent us a place and make a crop fer our selves. We did fairly well at this until the Ku Klux got so bad after the colored people. Then we had to move back wid mr. Nelson fer protection. The men that took us in wuz union men they lived here in the south but they never took part in de slave business. They always gave us protection from the poor white fokes. The Ku Klux threatened to whip mr. Nelson cause he took up fer

Document 1: "From Carolina to Alabama," Federal Writers' Project Slave Narratives - Colbert County #1, WPA Records, Box 5, Alabama Department of Archives and History, Montgomery, Alabama, page 5.

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the colored folks. Heap uv nights we would hear uv the Ku Klux comin' and leave home. Some times we wuz scared not to go and scared to go away from home, cause we wuz afraid that they might catch us before we could make it to some of the white folks house. One day I borrowed a gun from Ed. Davis to go squirrel hunting. When I got ready to take the gun back home I didn' unload it like I had always been doin. That night the Ku Klux called on mr. Ed. to whip him. They told him to open the door. He went and started to open the door, when he heard one of them say, shoot him time he gits de door open. Well he says to them wait till I can light the lamp;he slipped and got the gun that I had left loaded, and got down on his knees and stuck the shot gun through the log and pulled the trigger. He hit Newt Dobbs in the stomach and killed him. Well he couldn't stay around Burleson any more. He came to mr. Nelson and got enough money to git to Pine Bluff,Arkansas. The Ku Klux got bad shore(sure) nouf(enough) then. They went to killing negroes and white folks too. Especially those that helped the colored people out.

I married Kizi Drumgoole. Reverend W. C. Northcross performed the ceremony. There wuznt any body there but the witness andm me and Kizi. I had three sons. All uv them is dead but one, and that is Hugh. He has seven chillun. He works on the relief.

Abe Lincoln wuz as nobler man as ever walked. He freed the slaves in order to save the union, but that wuz alright, God works in mysterous ways, his wonders to perform. Jeff Davis wuz as smart er man as you ever want to see. Durin the war he shired his horse in such a way that he loo ed like he wuz goin one way and would be goin a nothor. Booker T. did one uv the greatest things that could have been done, he established an institution fer the negro boys and girls to prepare themselves fer to meet the hard ships uv the world.

Slavery wouldn'uv been so bad, but the folks made it so by selling negroes fer high prices, and uv corse the folks had to try to git their moneys worth out uv them. The chillun uv Israel wuz in bondage one time and God sent moses to deliver them. Well I spose that God sent Abe Lincoln to free the colored people. It wuz one uv the terriblest things that could have existed. But all things are done for some good whether we are able to understand them or not. Slavery is a thing uv the past so we might as well let it be andl look foward to the future. Right will always win.

Document 1: "From Carolina to Alabama," Federal Writers' Project Slave Narratives - Colbert County #1, WPA Records, Box 5, Alabama Department of Archives and History, Montgomery, Alabama., page 6.

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STEPHEN VARNER - EX-SLAVE.

Gibson

Stephen Varner was born on the plantation of Chapman Varner. His mother and father sold as children to Mr. Varner and so do not remember their families. Ary and Miloie Varner grew up together on the plantation and when they were old enough they decided to get married. The slaves did not have a preacher to marry them. The only kind of service that they had was to place a straw broom on the floor and step over it together and then they were married. The slaves would gather around and sing and dance for the bride and groom. When they had finished this ceremony they were given a log cabin to themselves. These cabins that the slaves lived in consisted of one room with one door and one window. The most part of one end was taken up by a huge fire place made of mud and sticks. There was a homemade bed and a chair or two. These were made by the slaves. The bed was made of wood with a grass rope bottom. The mattress was of straw. The chairs were makeshift affairs made of wood.

All of the slaves were required to go to the field and had their dinner in a cabin that was set aside for that purpose. Their breakfast and supper was eaten in their own cabins before day and after dark. Sometimes they did not have all they wanted to eat and they would break into the "smoke house" and eat some meat and then everybody and anyone they would have a second supper. When they were caught at this they were chained to a tree and whipped. The overseer was a hard man and would whip the slaves severely. Other things that they were punished for was trying to run away to the north, and not working as hard as the overseer thought they should.

Ary and Miloie Varner had four boys, Stephen, Joe, Scott, and Golfer, and one girl, Mary Ann. With the exception of Stephen all of these are dead. The mother was forced to return to the field as soon as she was able and leave her children. They all stayed under a big oak tree and played if they were old enough. While the older ones played they had to watch over the baby brother or sister. The "nurses" would come around to see about them and give them milk. The older slaves were cumbersome clothes, and the children were only little shirts. They were not given anything else to wear until they were old enough to go to school. They went to school in the same building that they went to church. They were allowed to go to school only until they were old enough to go to the field. They were taught to read and write.

The Varner plantation consisted of about five hundred acres. The house that the owner lived in was a big house made on the box style. Miloe and Adam were used to cultivate the land. The plows that were used were called "bum-shovel plows". The overseer had a big red horse that he rode over the plantation to see that everything was alright. He was feared and disliked by the slaves. This plantation is located near what is now Rockford, Coosa County, Alabama. There were about fifty slaves in all on the plantation.

The only thing that Stephen can remember about the patrollers was the little chant that his mother used to frighten the children: "Run nigger run, run nigger run, the 'pat-er-rollers' will get you if you don't look out." The only game that Stephen played was marbles. He was too young to go hunting but he did get to go fishing. Fish and wild game was plentiful and they had all they wanted of it to eat. Other things that they had to eat was green vegetables in summer and dried vegetables and fruit in winter.

News was carried from one plantation to another by horse-back. The slaves seldom traveled but when they did they went by mule. When any of the slaves became sick the master sent for the doctor. Steve can't remember any of the medicine used

Document 2: "Stephen Varner - Ex-Slave," Federal Writers' Project Slave Narratives - Coosa County #3, WPA Records, Box 5, Alabama Department of Archives and History, Montgomery, Alabama, page 1.

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by the white slaves.

Stephen's father was one of the slaves who made the shoes for the slaves to wear when there was time to make them after he had finished the shoes his master wanted he was allowed to make some for sale. The money that he made in this way was used to buy the things that was needed by his family.

The Yankee plunderers was not near any of the battles of the war but some of the Yankee soldiers would pass that way sometimes. When the slaves saw any of those men they would hide. Steve never saw any of the important men of the war. When asked what he thought of Abraham Lincoln he said:" they told us he was the"Baul man'. He must have been a great man though." He says that there were good and bad points to slavery. It is good to do as you please, but before the war they didn't have to make money to buy what they had to eat. Also"there were not as many bad ' niggers' then as now. This life is just to get ready for the next and every body should do good so they will go to Heaven."He joined the church so the "Lord would let him in when he died."

After the war Steve's father and mother stayed on to work for Mr. Varner. Steve was married twice and was the father of nine children. He is eighty-five years old and has thirty- six grandchildren and eleven great- grandchildren. He does not know where they all are but he has reason he is very proud of. He is a porter in a railroad station in West Virginia.

Document 2: "Stephen Varner - Ex-Slave," Federal Writers' Project Slave Narratives - Coosa County #3, WPA Records, Box 5, Alabama Department of Archives and History, Montgomery, Alabama, page 2.

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Week ending Aug.6, 1937.
S-260
S-200

Mary A. Poole,
Identification No.0149-4366
Federal Writers' Project,Dist.2.
WPA Project 3609 Mobile, Ala.

CHARLIE AARONS, EX-SLAVE, SAYS HE LOVED YOUNG MARSTER JOHN.

(Written by Mary A. Poole.)

Some friends driving to Oak Grove, Ala., gave the writer the opportunity on August 4th to interview an old ex-slave, Charlie Aarons, who is quite venerable in appearance, and who, when asked his age, replied:

"Madam, I dont know but I sure been 'round here long time", and when asked how old he was at the time of the Surrender he answered:

"I was a man able to do a man's work so I 'spects I was eighteen or twenty years old."

Uncle Charlie as he is known among his own color and the white people who knows him, told the writer he was born at Petersburg, Va., and his parents, Aaron and Louisa, were owned by a Mr. J.H.White, who had a store in the city, but no plantation. His parents had three children,two boys and one girl, and when Uncle Charlie was about ten years of age, he was sold by Mr. White to a speculator named Jones who brought him to Mobile. He recalled being placed on the block, at the slave mart on Royal and State street and the anxiety of hearing the different people bidding for him, and being finally sold to a Mr. Jason Harris, who lived near Newton Station in Jasper County, Miss.

Uncle Charlie never saw or heard of his parents or brothers and sister again and never knew what became of them.

Uncle Charlie said Mr. Harris was a pretty rough master, and somewhat close, All rations were weighed out and limited. He

Document 3: "Charlie Aarons, Ex-Slave," Federal Writers' Project Slave Narratives - Mobile County #6, WPA Records, Box 6, Alabama Department of Archives and History, Montgomery, Alabama, page 1.

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Week ending Aug.6, 1937.
S-260
S-200

Mary A. Poole,
Identification No.0149-4366
Federal Writers' Project,Dist.2
WPA Project 3609,Mobile, Ala.

CHARLIE AARONS, EX-SLAVE, SAYS HE LOVED YOUNG MARSTER JOHN.

(Written by Mary A. Poole.)

had a white overseer and a negro driver, who was the meanest of all.

Mr. Jason Harris had about sixty slaves, and a large plantation of a hundred acres, the men and women worked in the fields from six to six, except on Saturday, when they had half day holiday to clean up generally.

The home of the Harris family was a large two story house and the quarters were the regular log cabins with clay chimneys. They cooked in their cabins, but during the busy season in the fields their dinners were sent out to them, each slave having his own tin pail marked with his name. Water would be sent out in a barrel mounted on an ox cart.

The old men and women looked after the children of the slaves while their parents worked in the fields.

When the writer asked Uncle Charlie, if his master or mistress ever taught him to read or write, he smiled and said:

"No, madam, only to work".

When asked if they had any special festivities at Christmas or any other holiday, he replied:

"No, we had no special jolifications".

Saturday nights they could sing and dance in the quarters and have prayer meetings, then on some Sundays, they could hitch up the mules to a big wagon and all go to the white folks church; and again there would be camp meetings held and the slaves from all the surrounding plantations would attend, going to same in

Document 3: "Charlie Aarons, Ex-Slave," Federal Writers' Project Slave Narratives - Mobile County #6, WPA Records, Box 6, Alabama Department of Archives and History, Montgomery, Alabama, page 2.

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Week ending Aug.6, 1937.
S-260
S-200

Mary A. Poole,
Identification No.0149-4366
Federal Writers' Project,Dist.2.
WPA Project 3609, Mobile, Ala.

CHARLIE AARONS, EX-SLAVE, SAYS HE

LOVED YOUNG MARSTER JOHN.

(Compiled by Mary A. Poole.)

these large wagons, sometimes having four mules to a wagon. They then would have a jolly time along the way, singing and calling to one another, and making friends.

Uncle Charlie, said, he drove many a load of cotton in the large mule wagons from Newton Station to Enterprise, Mississippi.

When asked if that wasn't a chance to run away, he replied:

"Git away, why Madam, those nigger dogs would track you and all you got was a beating."

Uncle Charlie seemed to look off in the distance and said, you know, Madam, I never saw a slave rebuked until I came to Mississippi, and I just couldn't understand at first, but he grinned and said; "Lordy, Madam, some of those niggers were onery, too, and a nigger driver was a driver sure enough."

When the Master's son John Harris went to war, Charlie went with him as his body guard, and when asked what his duties were, he replied:

"I looked after Marster John, tended the horses and the tents. I recalls well, Madam, the siege of Vicksburg."

The writer then asked him if he wasn't afraid of the shot and shell all around him, he replied:

"No, Madam," he replied, " I kept way in the back where the camp was, for I didn't like to feel the earth trembling 'neath my feet, but you see, Madam, I loved young Marster John, and he loved

Document 3: "Charlie Aarons, Ex-Slave," Federal Writers' Project Slave Narratives - Mobile County #6, WPA Records, Box 6, Alabama Department of Archives and History, Montgomery, Alabama, page 3.

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me, and I just had to watch over that boy, and he came through all right."

Uncle Charlie said when they were told the Yankees were coming through from their headquarters in Meridian, Mississippi, and warned of their raids, they all made to the swamps and staid until they had passed on, but that the Yankees did not disturb the Jason Harris plantation.

After the Surrender Charlie came to Mobile and worked at the Yankee Camp, living in the quarters located in Holly's Garden. He drove their wagons and was paid $14.00 a month and his keep. After his discharge he worked on steamboats and followed different lines of work, being employed for several years at Mr. M.L.Davis' saw mill, and is at present living on the Davis place at Oak Grove, Ala., an old Southern home, with quarters originally built for the employees of the mill and still known as the "quarters", and like other ante-bellum homes they have their private burying ground on the place.

Uncle Charlie was married four times, but now a widower. He had four children, two boys who are dead, and two girls, one Carrie Johnson, a widow, living in Kushla, Ala., and the other, Ella Aarons, a grass widow, living in Mobile, Ala.

Uncle Charlie says he saw Jeff. Davis as an old man, after the war at Mississippi City Miss., and then his face lit up, and he said; "Wait a minute, Madam, I saw another president, let me

Document 3: "Charlie Aarons, Ex-Slave," Federal Writers' Project Slave Narratives - Mobile County #6, WPA Records, Box 6, Alabama Department of Archives and History, Montgomery, Alabama, page 4.

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CHARLIE AARONS, EX-SLAVE, SAYS HE

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think,- Yes, Madam, I saw President Grant." "He came through Mobile from New Orleans, and my! there was a big parade that day."

When asked about Abraham Lincoln, Uncle Charlie thought awhile, and answered:

"According to what was issued out in the Bible, there was a time for slavery, people had to be punished for their sin, and then there was a time for it not to be, and the Lord had opened a good view to Mr. Lincoln, and he promoted a good idea."

When he was asked about Booker T.Washington he replied:

" It was traversed out to him until the white folks took part with him and helped him carry on."

Uncle Charlie thinks the present day folks are bad and wicked, and dont realize anything like the old folks.

Charlie is a Baptist, became one when he sought the Lord and thinks all people should be religious.

BIBLIOGRAPHY: Personal contact with Uncle Charlie Aarons, Oak Grove, Ala.

Document 3: "Charlie Aarons, Ex-Slave," Federal Writers' Project Slave Narratives - Mobile County #6, WPA Records, Box 6, Alabama Department of Archives and History, Montgomery, Alabama, page 5.

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#4

Alice L. Barton,
Eutaw, Alabama. Greene Co.

DOLPH PARHAM---EX-SLAVE.

Dolph Parham was born eighty-five years ago, near Knoxville, Ala., in Greene County. He now lives at the Greene County home and has been there for many years. The old ex-slave is totally blind.

Ned and Tilda Parham were his parents. They were also born near Knoxville, Alabama

Dolph was a small boy during slavery days. His job was to drive x and watch the cows and help carry the water for the Big House.

"I wore homexxxx spun clothes made by my Ma and my Mistiss," said Dolph. He wore brass toed shoes that was out grown by the master's children. Some winters he did not have any shoes.

George Parham, the master and Sylvia Parham the mistress.

"Master George shore was good to me, but he believed in de whippin' if I didn't work," says Dolph.

Mr. George Parham's plantation was not very large, about one hundred and fifty acres. Twenty slaves worked this plantation.

The slaves had to get up in the mornings in time to get their breakfast, feed the stock and be x be ready to go to the field as soon as it was light enough for them to see the master would wake the slaves by calling at their door.

There was not a church on the plantation. The master and family went to church in the wagons and the slaves walked behind.

Mr. George Parham was a doctor and always cared for his slaves well.

Dolph never married. He continued to live with his master after the war.

Document 4: "Dolph Parham - Ex-Slave," Federal Writers' Project Slave Narratives - Greene County, WPA Records, Box 5, Alabama Department of Archives and History, Montgomery, Alabama.

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Sent also: Cleburne County

Margaret Fowler Jane Church
Jack Kytle, Editor

Dem Days Wuz Hell

Delia Garlic lives at 43 Stone Street, Montgomery, and insists she is 100 years old. Unlike many of the old Negroes of the South, she has no good words for slavery days or the old masters, declaring: "Dem days wuz hell."

She sat on her front porch and assailed the taking of young children from mothers and selling them in different parts of the country.

"I wuz growed up when de war come," she said, "an' I wuz a mother befo' it closed. Babies wuz snatched from dair mother's breas' an' sold to speculators. Chilluns wuz separated from sisters an' brothers an' never saw each other agin.

"Course dey cry; you think dey not cry when dey wuz sold lak cattle? I could tell you 'bout it all day, but even den you couldn't guess de awfulness of it.

"It's bad to belong to folks dat own you soul an' body; dey can tie you up to a tree, wid yo' face to de tree an' yo' arms fastened tight aroun' it; who take a long curlin' whip an' cut de blood ever' lick.

"Folks a mile away could hear dem awful whippings. Day wuz a turrible part of livin'."

Delia said she was born at Powhatan, Virginia, and was the youngest of thirteen children.

Document 5: "Dem Days Wuz Hell," Federal Writers' Project Slave Narratives - Mobile County #6, WPA Records, Box 6, Alabama Department of Archives and History, Montgomery, Alabama, page 1.

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"I never seed any of my brothers an' sisters 'cept brother William," she said. "Him an' my mother an' me wuz brought in a speculator's drove to Richmon' an' put in a warehouse wid a drove of other niggers. Den we wuz all put on a block an' sol' to de highes' bidder.

"I never seed brother William agin. Mammy an' me wuz sold to a man by de name of Carter, who wuz de sheriff of de county.

"No'm, dey war'nt no good times at his house. He wuz a widower an' his daughter kept house for him. I hursed for her, an' one day I wuz playin' wid de baby. It hurt its li'l han' an' commenced to cry, an' she whirl on me, pick up a hot iron an' run it all down my arm an' han'. It took off de flesh when she done it.

"Atter awhile, marster married agin; but things war'nt no better. I seed his wife blackin' her eyebrows wid smut one day, so I thought I'd black mine jest for fun. I rubbed some smut on my eyebrows an' forgot to rub it off, an' she kotched me. She wuz powerful mad an' yelled: 'You black devil, I'll show you how to mock your betters.'

"Den she pick up a stick of stovewood an' flails it agin my head. I didn't know nothin' more 'till I come to, lyin' on de floor. I heard de mistus say to one of de girls: 'I thought her thick skull and cap of wool could take it better than that.'

"I kept on stayin' dere, an' one night de marster come in drunk an' set at de table wid his head lollin' aroun'. I wuz waitin' on de table, an' he look up an' see me. I wuz skeered, an' dat made him

Document 5: "Dem Days Wuz Hell," Federal Writers' Project Slave Narratives - Mobile County #6, WPA Records, Box 6, Alabama Department of Archives and History, Montgomery, Alabama, page 2.

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awful mad. He called an overseer an' tol' him: 'Take her out an' beat some sense in her.'

"I begin to cry an' run an' run in de night; but finally I run back by de quarters an' heard mammy callin' me. I went in, an' raght away dey come for me. A horse was standin' in front of de house, an' I wuz took dat very night to Richmon' an' sold to a speculator agin. I never seed my mammy anymore.

"I has thought many times through all dese years how mammy looked dat night. She pressed my han' in bofe of hers an' said: 'Be good an' trus' in de Lawd.'

"Trustin' was de only hope of de pore black critters in dem days. Us jest prayed fer strength to endure it to de end. We didn't 'spect nothin' but to stay in bondage 'till we died.

"I was sol' by de speculator to a man in McDonough, Ga. I don't recollect his name, but he was openin' a big hotel at McDonough an' bought me to wait on tables. But when de time come aroun' to pay for me, his hotel done fail. Den de Atlanta man dat bought de hotel bought me, too. 'Fo' long, dough, I was sol' to a man by de name of Garlic, down in Louisiana, an' I stayed wid him 'till I was frged. I wuz a regular fiel' han', [redacted] plowin' an' hoein' an' choppin' cotton.

"Us heard talk [redacted] 'bout de war, but us didn't pay no 'tention. Us never dreamed dat freedom would ever come."

Delia was asked if the slaves ever had any parties or dances on her plantation.

"No'm," she replied, "us didn't have no parties; nothin' lak dat. Us didn't have no clothes for goin' 'roun. I never had a under-

Document 5: "Dem Days Wuz Hell," Federal Writers' Project Slave Narratives - Mobile County #6, WPA Records, Box 6, Alabama Department of Archives and History, Montgomery, Alabama, page 3.

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chirt until jest befo' my first chil' was borned. I never had nothin' but a shimmy an' a slip for a dress, an' it wuz made out'en de cheapes' cloth dat could be bought; unbleached cloth, [redacted] coarse, but made to las'.

"Us didn't know nothin' cept to work. Us wuz up by three or four in de mornin' an' everybody got dey somethin' to eat in de kitchen. Dey didn't give us no way to cook, nor nothin' to cook in our cabins. Soon as us dressed us went by de kitchen an' got our piece of cornbread. Dey wuzn't even no salt in it dem las' years. Dat piece of cornbread [redacted] wuz all us had for brakfus', an' for supper, us had de same.

"For dinner us had boiled vittles; greens, peas an' sometimes beans. Coffee? No'm, us never knowed nothin' 'bout coffee.

"One mornin' I 'members I had started to de fiel', an' on de way I los' my piece of bread. I didn't know what to do. I started back to try to fin' it, an' it was too dark to see. But I walk back raght slow, an' had a dog dat walked wid me. He went on ahead, an' atter awhile I come on him lyin' dere guardin' dat piece of bread. He never touched it, so I gived him some of it.

"Jus' befo' de war I married a man named Chatfield from another plantation; but he was took off to war an' I never seed him agin. Atter awhile I married a boy on de plantation named Miles Garlic.

"Yas'm, Massa Garlic had two boys in de war. When dey went off de Massa an' mistus cried, but it made us glad to see dem cry. Dey made us cry so much.

"When we knowed we wuz free, everybody wanted to git out. De rule wuz dat if you stayed in yo' cabin you could keep it,

Document 5: "Dem Days Wuz Hell," Federal Writers' Project Slave Narratives - Mobile County #6, WPA Records, Box 6, Alabama Department of Archives and History, Montgomery, Alabama, page 4.

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but if you lef', you los' it. Miles wuz workin' at Watumpka, an' he slipped in an' out so us could keep on livin' in de cabin.

"My secon' baby soon come, an' raght den I made up my min' to go to Wetumpka where Miles wuz workin' for de railroad. I went on down dere an' we settled down.

"After Miles died, I lived dere long as I could an' den come to Montgomery to live wid my son. I'se eatin' white bread now an' havin' de best time of my life. But when de Lawd say, 'Delia, well done; come up higher,' I'll be glad to go."

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Document 5: "Dem Days Wuz Hell," Federal Writers' Project Slave Narratives - Mobile County #6, WPA Records, Box 6, Alabama Department of Archives and History, Montgomery, Alabama, page 5.

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Lesson 3: Point of View: Accounts of Former Slaveholders

1. Background Information for Teachers:

Slavery is most often studied from the point-of-view of the slaveholder, since written records are numerous. This lesson studies slavery from the view of slaveholders. James A. Tait was a wealthy slaveholder in Wilcox County, Alabama. He recorded notes about his slaves, including births and family relationships, in a memorandum book. He also recorded his thoughts and advice to his children on the management of slaves and his plantation.

We can also learn about slavery from the point-of-view of slaveholders through interviews done in the twentieth century. In 1912 Herman Clarence Nixon sent questionnaires to former slaveholders and their children as he was preparing a study on slavery in Alabama. The questionnaire solicited information on slaves' housing, clothing, food, employment, family life, education, entertainment, religion, morality, treatment by their owners, escapes, punishment, emancipation, and relationships and attitudes toward free Negroes and nonslaveholding whites. Nixon was born in 1886 in Calhoun County, Alabama and he died in 1967. Nixon was an author, educator and sociologist, who is best remembered as a member of the Vanderbilt (or Nashville) Agrarians and for his active role in Southern social politics of the 1930s and 1940s.

For more information on Nixon see:

Sarah Newman Shouse, *Hillbilly Realist: Herman Clarence Nixon of Possum Trot.* The University of Alabama Press, 1986.

2. Learning Objectives:

Upon completion of this activity, students should be able to:

1. Describe the housing and living conditions of slaves.
2. Describe the concerns of slaveholders in regard to health and well being of their slaves.
3. Describe the type of clothes slaves wore and food they ate.

4. Explain the difference in the types of work performed and the status of each.

5. Describe the treatment of slaves by their masters.

6. Analyze the importance of religion in the lives of slaves.

7. Analyze and explain the differences of treatment of slaves from one plantation to another.

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3. Suggested lesson:

1. Make copies of Documents 1, 2, 3, and 4.

2. Distribute copies of Document 1 to each student and ask them to read the questions.

3. Divide the class into three groups and assign a different document to each group. Instruct each group to read their document and answer the following questions:

   a. Was the correspondent conscientious in answering the questions?
   b. Consider the time period when the questions were answered.
   c. How old was the correspondent at the beginning of the Civil War?
   d. Compare the answers with the descriptions of slavery given in Lesson 2.
   e. Compare the answers with the descriptions of slavery in your textbook.
   f. Locate DeKalb County, Wilcox County, East Lake, on an Alabama map.
   g. Compare the treatment of slaves on large plantations with those on smaller farms. (In the 1850 U. S. Census a person who owned more than 50 slaves was identified as a planter; persons owning fewer than 50 slaves were identified as farmers.)
   h. Discuss possible reasons that former slaves might return to the plantation after they were emancipated.

4. Ask the students to write a story from the point of view of a former slave making the decision to return to the plantation or to make a new life away from the plantation.

5. Make copies of Documents 5 and 6. What do these notes tell us about 19th century views on health, medicine, and sanitation?

DOCUMENTS:

Document 1: "Slavery Questionnaire," H.C. Nixon Responses to Questionnaire on Slavery, LPR91, Alabama Department of Archives and History, Montgomery, Alabama. Attached and at http://www.archives.state.al.us/teacher/slavery/lesson3/doc1.html

Document 2: "O.J. McCann letter," H.C. Nixon Responses to Questionnaire on Slavery, LPR91, Alabama Department of Archives and History, Montgomery, Alabama. Attached and at http://www.archives.state.al.us/teacher/slavery/lesson3/doc2.html

Document 3: "J.W. Winston letter," H.C. Nixon Responses to Questionnaire on Slavery, LPR91, Alabama Department of Archives and History, Montgomery, Alabama. Attached and at http://www.archives.state.al.us/teacher/slavery/lesson3/doc3.html

Document 4: "D.W. McIntosh letter," H.C. Nixon Responses to Questionnaire on Slavery, LPR91, Alabama Department of Archives and History, Montgomery, Alabama. Attached and at http://www.archives.state.al.us/teacher/slavery/lesson3/doc4.html

Document 5: "Regulations for the sickly season," James A. Tait Memorandum Book, Tait Family Papers, LPR35, Alabama Department of Archives and History, Montgomery, Alabama. Attached and at http://www.archives.state.al.us/teacher/slavery/lesson3/doc5.html

Document 6: "Negro houses," James A. Tait Memorandum Book, Tait Family Papers, LPR35, Alabama Department of Archives and History, Montgomery, Alabama. Attached and at http://www.archives.state.al.us/teacher/slavery/lesson3/doc6.html

SLAVERY

Cabins and quarters—

Construction, including walls, floor, windows, door, chimney, roof, porch, shed.

Furniture, including bed and bedding, chairs, table, etc.

Cooking and eating arrangements, plates, utensils, etc.

Lights, fires, fuel and where they got them?

Number of rooms and number living in them.

Were all reasonably comfortable in Winter?

Clothing, Shoes, Etc.—

What did they wear?

What was the yearly allowance?

Who made them and from what material?

Food—

What was given them to eat?

What was the allowance per negro?

Did they get any extras, and how?

Who did the cooking, and how did dinner reach the field hands?

Work at the house, in the field, in town, etc.—

What duties did the various slaves have to perform?

What were the hours of work and the holidays?

The employment of old, young, and infirm.

If you can, give instances of skilled slaves, expert carpenters, shoemakers, mechanics, carriage makers, etc.

Any instances of slaves working in cotton factories, or other factories requiring special skill?

What do you think of the effectiveness of slave labor as compared with negro labor today? Compare a day's

Document 1: "Slavery Questionnaire," H.C. Nixon Responses to Questionnaire on Slavery, LPR91, Alabama Department of Archives and History, Montgomery, Alabama, page 1.

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work then with a day's work now.

What interest did the average slave show for his master's welfare?

Money made by slaves.—

How did they make it, and did they accumulate any?

Any cases where they bought their own freedom?

What did they make for sale, and to whom did they sell it?

Were they ever rented out by their masters, and what was the rent

Mention any instance that you can where a slave hired his own time from his master and then worked out for wages or by contract?

Family life of slaves—

How was the ceremony of marriage performed?

To what extent was the marriage relation observed?

Can you give instances of devotion of husband and wife?

Do you know any instances of great or lasting grief caused by the separation of husband and wife, or of child from parent?

Amusements—

Corn shuchings, Christmas celebrations, etc.

Can you give any of their favorite songs?

What musical instruments did they use besides the banjo and fiddle.

Games, dancing, etc.

Education—

How many could read or write and who taught them?

How much figuring, counting and estimating could they do?

Were the mulattoes smarter than the pure negroes?

Religion—

What was the nature of their services?

Document 1: "Slavery Questionnaire," H.C. Nixon Responses to Questionnaire on Slavery, LPR91, Alabama Department of Archives and History, Montgomery, Alabama, page 2.

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When were they held, and where; in the white churches or in the negro churches?

Did they have any special preachers, white or black?

How did they celebrate baptism and communion?

How was church discipline administered, and by whom?

What portion of slaves attended church?

Who taught them in Sunday School?

To what denomination did they belong?

Did their religion affect their lives?

What were their favorite hymns and passages of the Bible?

Morality—

To what extent were they guilty of stealing, fighting, drinking, cursing, gambling, or other faults?

What can you say of the virtue of slave women?

Patrol, Passes, and Run-a-ways—

For what purposes were passes granted, and were they necessary?

What were the duties of the patrol, and how fully were they executed?

Instances of running away and the reasons.

Where were they trying to go?

Treatment of Slaves—

For what acts were they whipped, and how much?

Who did the whipping?

Can you give instances of masters who never whipped their slaves.

Can you give instances of cruel treatment, either by excessive whipping, or by insufficient food or clothing, or otherwise?
(Name not necessary)

Any instances where the community interfered against cruelty, by ostracism, warning, indictment or otherwise?

Document 1: "Slavery Questionnaire," H.C. Nixon Responses to Questionnaire on Slavery, LPR91, Alabama Department of Archives and History, Montgomery, Alabama, page 3.

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What portion of slaves was treated badly?

Can you give any instances of remarkable devotion between master and slave?

Instances of serious crime committed by a slave and the punishment.

Were families separated by sale, by dividing estates, etc.

How were the sick cared for?

How were mothers and young babies cared for?

Emancipation—

Instances and reasons.

Any instance where the emancipated slave voluntarily returned to slavery?

Was any one in your community opposed to slavery?

Were any plans proposed in your community for getting rid of it, such as gradual emancipation, or colonization?

Were any slave insurrections planned or suspected in your region?

Free Negroes—

Were there any in your section?

How did they make a living

Did they own any slaves

Were there special regulations for them?

Non-slave-holding Whites—

How did they look upon slave owners, free negroes, and slaves?

What was the condition of poor white people in your community?

Please state the community or county on which your answers are based.

Document 1: "Slavery Questionnaire," H.C. Nixon Responses to Questionnaire on Slavery, LPR91, Alabama Department of Archives and History, Montgomery, Alabama, page 4.

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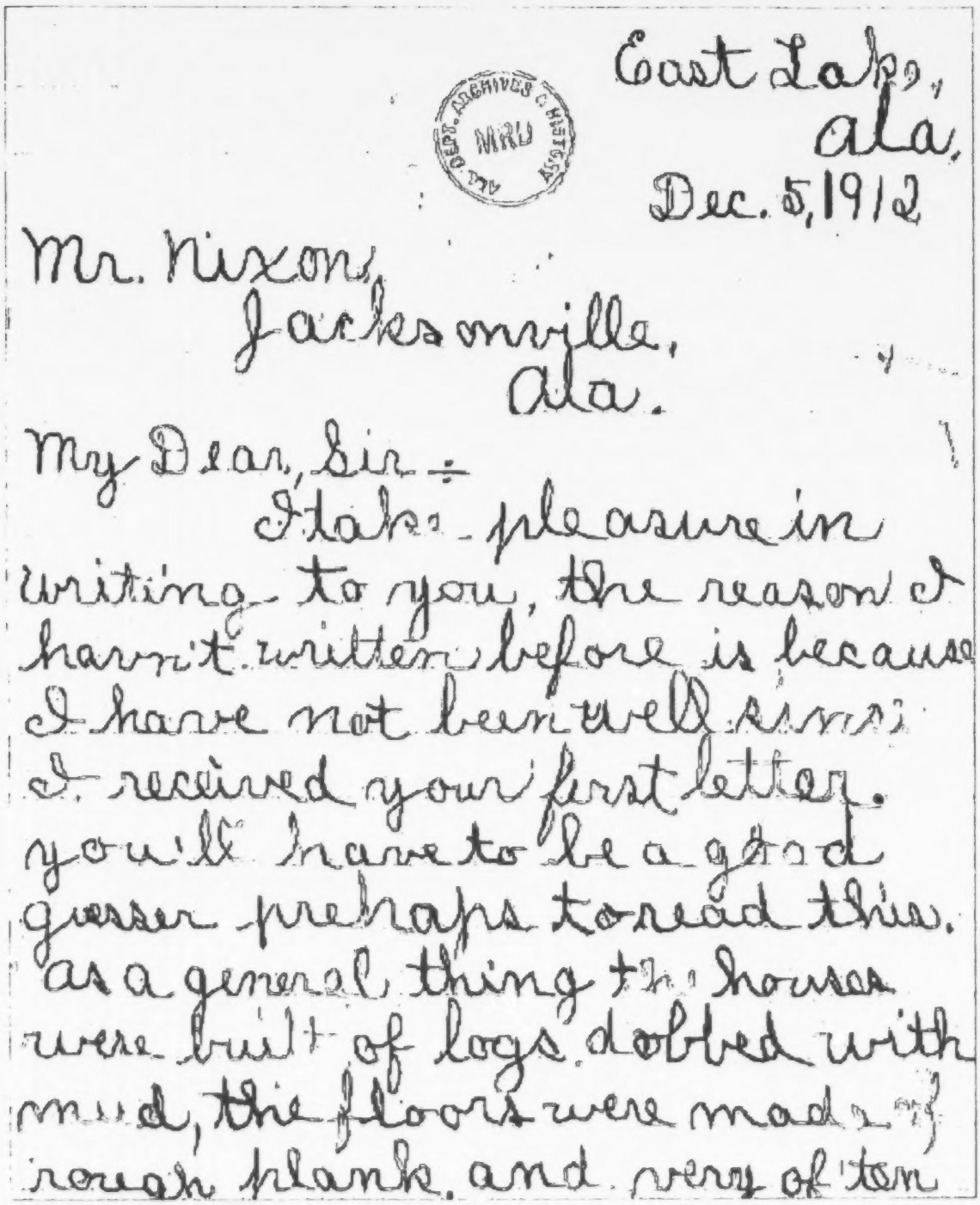

East Lake,
Ala.
Dec. 5, 1912

Mr. Nixon,
Jacksonville,
Ala.

My Dear, Sir ÷

I take pleasure in writing to you, the reason I haven't written before is because I have not been well since I received your first letter. you will have to be a good guesser perhaps to read this. as a general thing the houses were built of logs dobbed with mud, the floors were made of rough plank and very often

Document 2: "O.J. McCann letter," H.C. Nixon Responses to Questionnaire on Slavery, LPR91, Alabama Department of Archives and History, Montgomery, Alabama, page 1.

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dirt floors. The chimneys were made of split boards and dobbed with mud inside, and it was very seldom that the huts had a window in them, they sometimes had a little shed in front without galleries, in those days sometimes a whole family stayed in one of these huts, the children ranged from 4 to 10 in a family. The Covering of the shanties were generaly of boards. They usually used a skilet or a frying pan, and a few of them had little pots to cookin, they got their light from whatever kind of wood they used, where they lived in the Pine wood sections there

Document 2: "O.J. McCann letter," H.C. Nixon Responses to Questionnaire on Slavery, LPR91, Alabama Department of Archives and History, Montgomery, Alabama., page 2.

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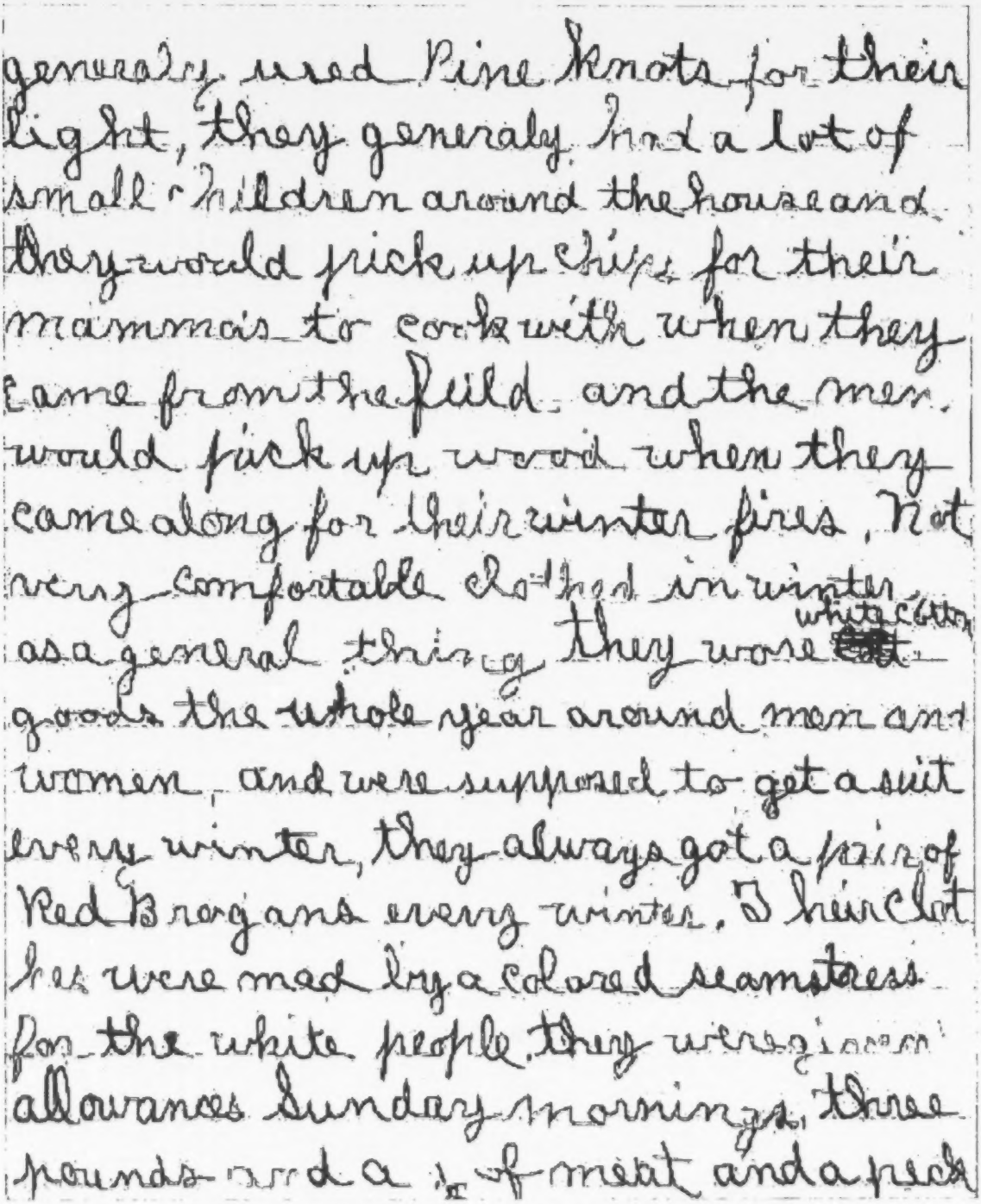

generaly used Pine Knots for their light, they generaly had a lot of small children around the house and they would pick up chips for their mammas to cook with when they came from the field and the men would pick up wood when they came along for their winter fires. Not very comfortable clothed in winter as a general thing they wore white cotton goods the whole year around men and women, and were supposed to get a suit every winter, they always got a pair of Red Brogans every winter. Their clothes were made by a colored seamstress for the white people they were given allowances Sunday mornings, three pounds and a ½ of meat and a peck

Document 2: "O.J. McCann letter," H.C. Nixon Responses to Questionnaire on Slavery, LPR91, Alabama Department of Archives and History, Montgomery, Alabama., page 3.

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of meal, to each grown negro, they were given extra for their children according to their age and size, on some plantations the fed the little children in the kitchen of the white house, it was generaly a little bread and syrup for breakfast, pot liker and liquor for dinner, a cup of milk and a peice of corn bread late in the evening for their supper, in some cases the cooking was done for the field hands at the white house by the cooks, and was carried by little boys in buckets to the field for the hands, in the wealthy families there had a regular cook washer and ironer seamstress from one to 3 nurses a carriage driver & a extra man to look after the garden

Document 2: "O.J. McCann letter," H.C. Nixon Responses to Questionnaire on Slavery, LPR91, Alabama Department of Archives and History, Montgomery, Alabama., page 4.

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sometimes there were as many as two and three colored maids to wait on the white girls of the family, There are good many carpenters blacksmiths coach workmen painters harness and saddle makers. a few of them hired their own time, but few hired their own time, there were a few colored engineers. only one that I knew of was a locomotive engineer on a passenger train; and he ran from Newbern to Selma ala, I know but little about the cotton factorys, most of the skil colored workmen were hired by white contractors from their mast the horn blew at 4 o'clock in the morning for the people to get to work. Some cooked their allowan

Document 2: "O.J. McCann letter," H.C. Nixon Responses to Questionnaire on Slavery, LPR91, Alabama Department of Archives and History, Montgomery, Alabama, page 5.

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at night or early in the morning after they were called to their work, they got to the fields by the time that they could see how to work, and left by the time the they could not see how to work most of them took great intrest in their masters work, a few slaves were permited to have patches given to them by their masters, if it was a cotton patch of a few hundred pounds their masters would sell it for them and give them the money, sometimes they were permited to have a water-melon patch and would sell those themselves Saturdays, They were very often hired out by their masters. Alabama

Document 2: "O.J. McCann letter," H.C. Nixon Responses to Questionnaire on Slavery, LPR91, Alabama Department of Archives and History, Montgomery, Alabama., page 6.

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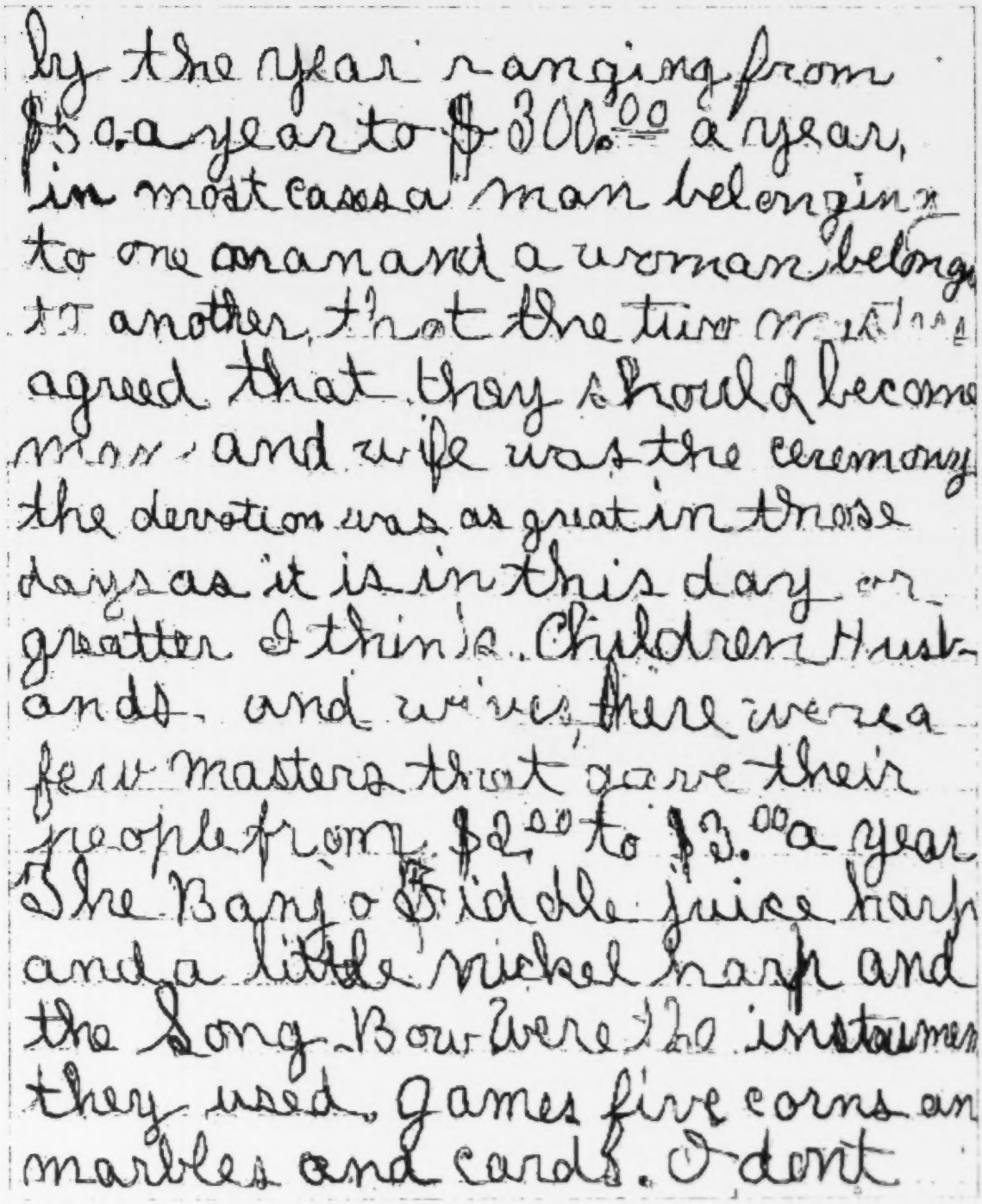
ly the year ranging from
$5.a year to $300.00 a year,
in most cases a man belonging
to one oran and a woman belong
to another, that the two m
agreed that they should become
man and wife was the ceremony
the devotion was as great in those
days as it is in this day or
greater I think. Children Husb-
ands and wives there were a
few masters that gave their
people from $2.00 to $3.00 a year
The Banjo Fiddle juice harp
and a little nickel harp and
the Song Book were the instrumen
they used. Games five corns an
marbles and cards. I dont

Document 2: "O.J. McCann letter," H.C. Nixon Responses to Questionnaire on Slavery, LPR91, Alabama Department of Archives and History, Montgomery, Alabama., page 7.

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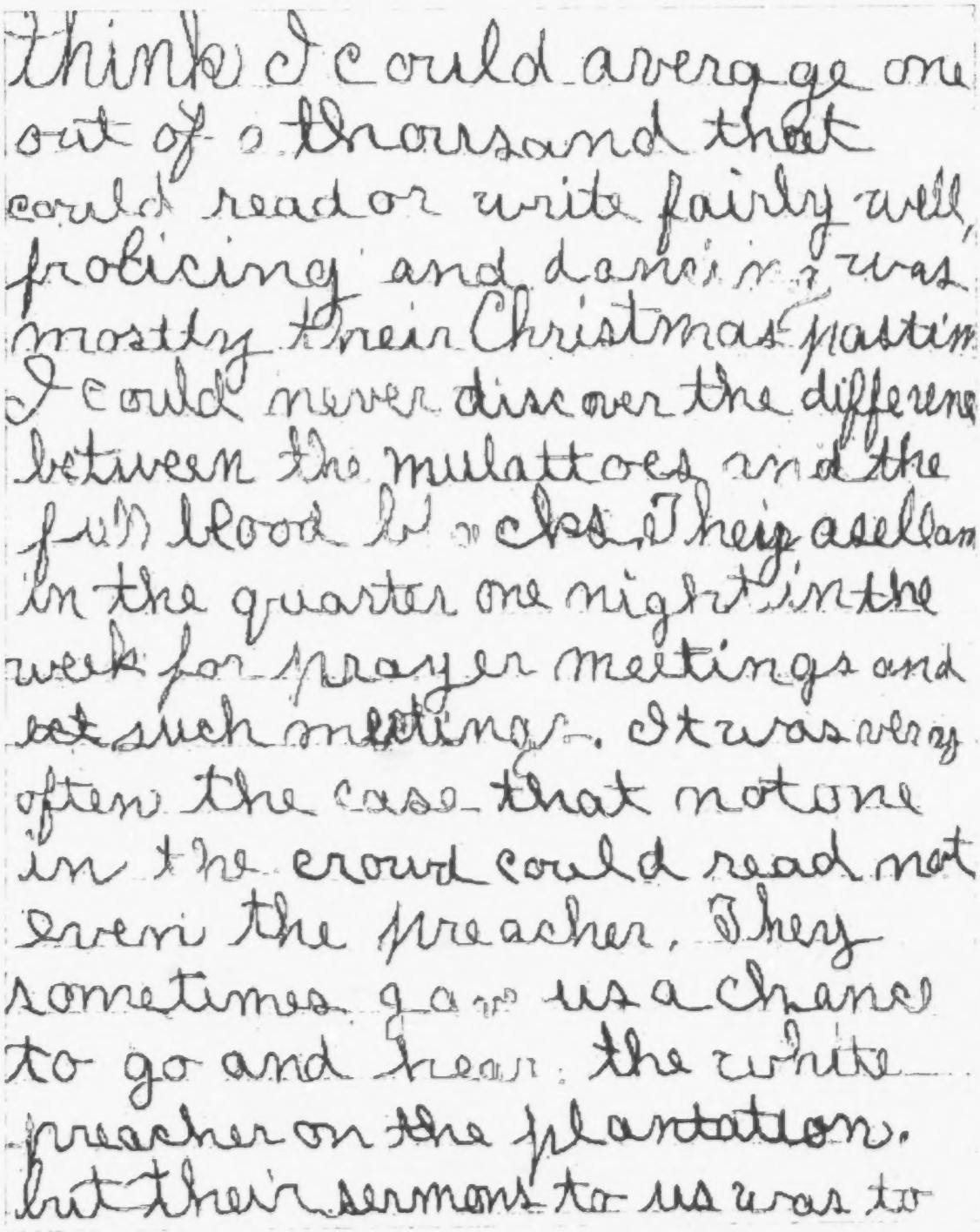
think I could average one
out of a thousand that
could read or write fairly well,
frolicing and dancin was
mostly their Christmas pastim
I could never discover the differenc
between the mulattoes and the
full blood Negroes. They assembl
in the quarter one night in the
week for prayer meetings and
at such meetings. It was very
often the case that not one
in the crowd could read not
even the preacher. They
sometimes gave us a chance
to go and hear the white
preacher on the plantation.
but their sermons to us was to

Document 2: "O.J. McCann letter," H.C. Nixon Responses to Questionnaire on Slavery, LPR91, Alabama Department of Archives and History, Montgomery, Alabama., page 8.

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obey our masters and Mistress as though they were responsible for our sins. We had both White and colored Ministers to preach to us at Greensboro where I was raised. They had their communion days but perhaps there were several ~~days~~ months between them. Their communions were nearly always attended by colored preachers in Colored churches in a few Communities the whites would permit them to go to their church to hear certain White preachers. There were a few white people who would have their slaves to

Document 2: "O.J. McCann letter," H.C. Nixon Responses to Questionnaire on Slavery, LPR91, Alabama Department of Archives and History, Montgomery, Alabama., page 9.

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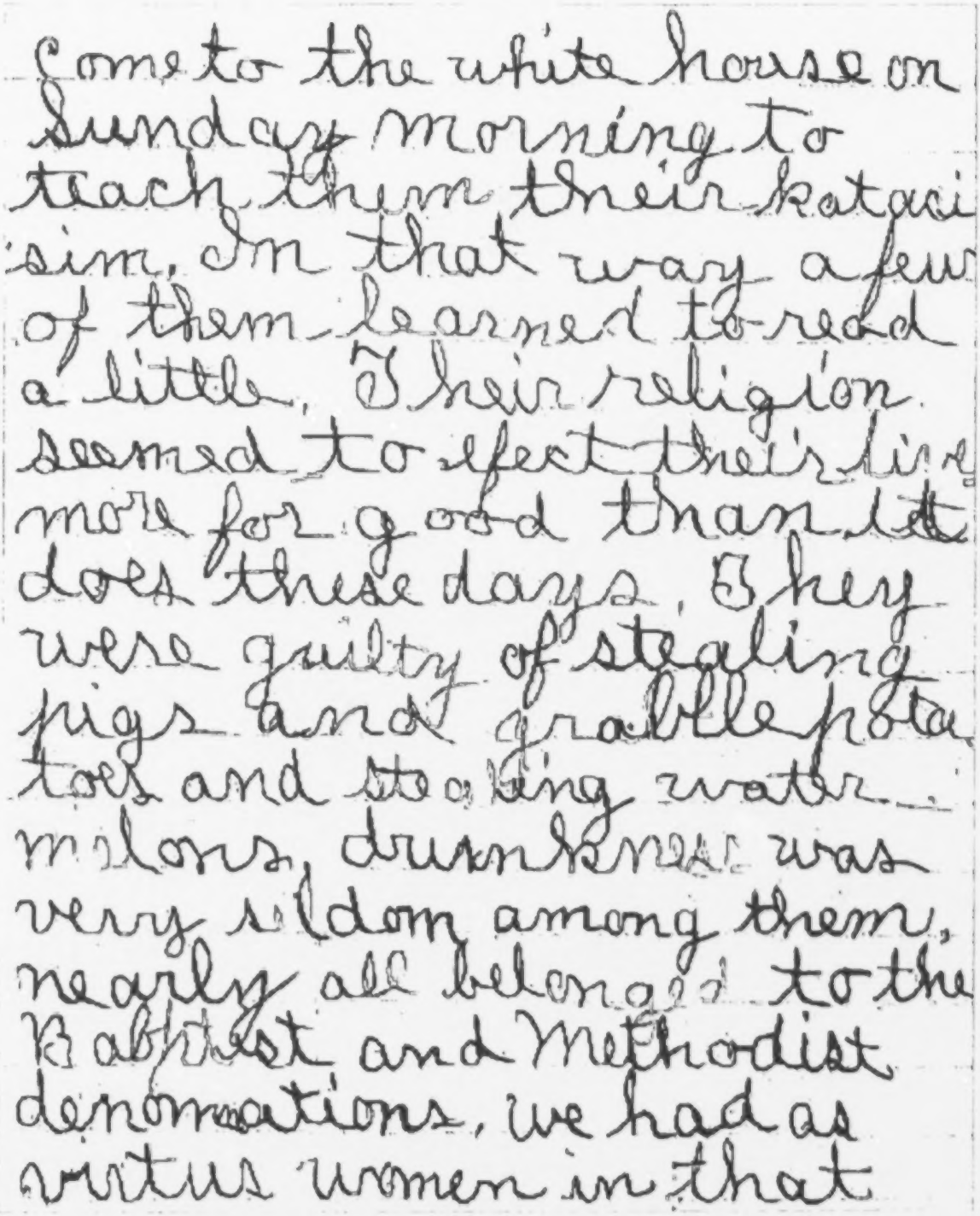
come to the white house on
Sunday morning to
teach them their katach
ism. In that way a few
of them learned to read
a little. Their religion
seemed to effect their liv
more for good than it
does these days. They
were guilty of stealing
pigs and grabble pota
toes and stealing water
melons, drunkness was
very seldom among them,
nearly all belonged to the
Baptist and Methodist
denominations, we had as
virtus women in that

Document 2: "O.J. McCann letter," H.C. Nixon Responses to Questionnaire on Slavery, LPR91, Alabama Department of Archives and History, Montgomery, Alabama, page 10.

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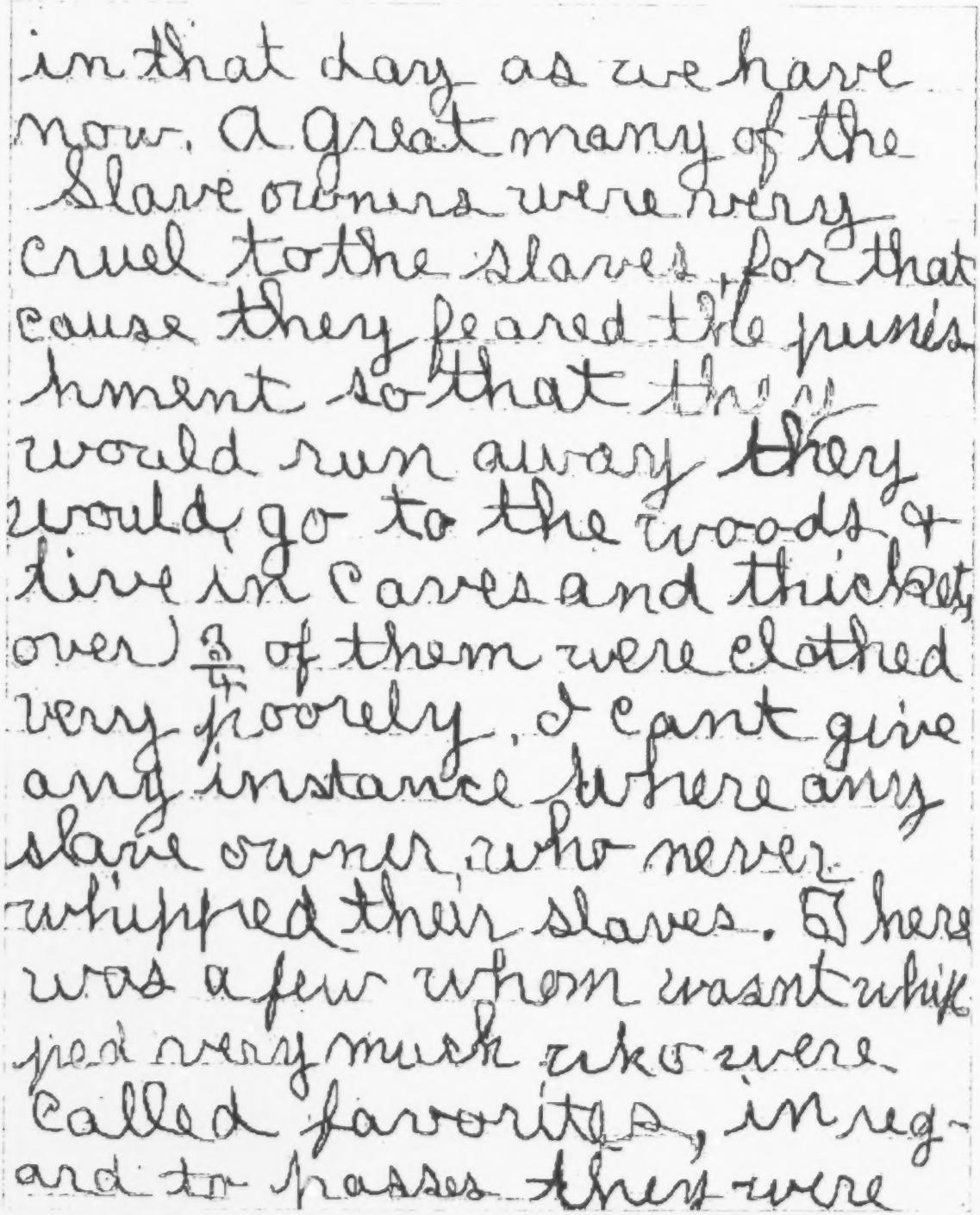
in that day as we have now. A great many of the Slave owners were very cruel to the slaves, for that cause they feared the punishment so that they would run away they would go to the woods & live in caves and thickets, over $\frac{3}{4}$ of them were clothed very poorely. I cant give any instance where any slave owner who never whipped their slaves. There was a few whom wasnt whipped very much who were called favorites, in regard to classes they were

Document 2: "O.J. McCann letter," H.C. Nixon Responses to Questionnaire on Slavery, LPR91, Alabama Department of Archives and History, Montgomery, Alabama., page 11.

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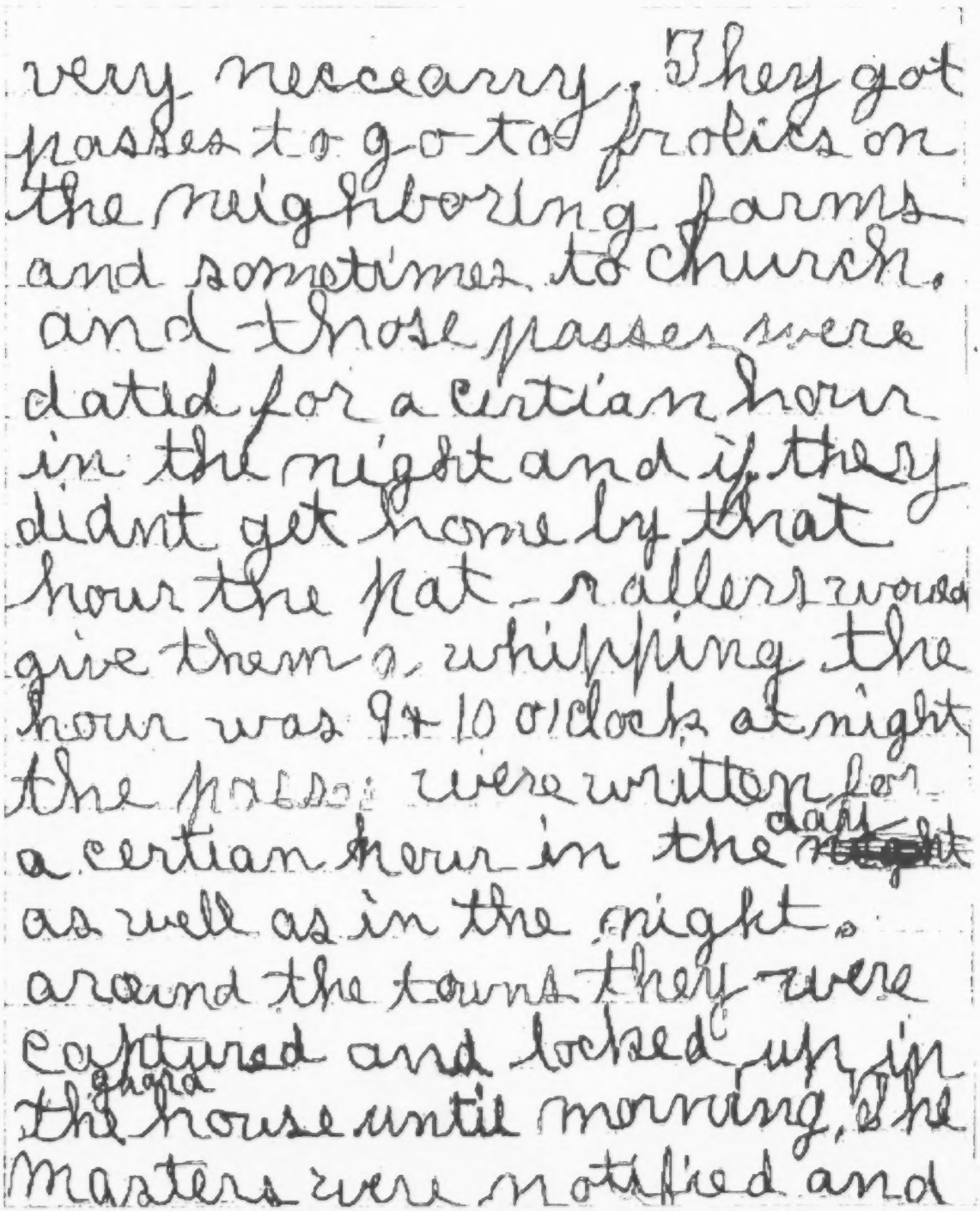

very neccearry. They got passes to go to frolics on the neighboring farms and sometimes to church. and those passes were dated for a certian hour in the night and if they didnt get home by that hour the patrollers would give them a whipping the hour was 9 or 10 o'clock at night the passes were written for a certian hour in the daylight as well as in the night. around the towns they were captured and locked up in the guard house until morning, the Masters were notified and

Document 2: "O.J. McCann letter," H.C. Nixon Responses to Questionnaire on Slavery, LPR91, Alabama Department of Archives and History, Montgomery, Alabama., page 12.

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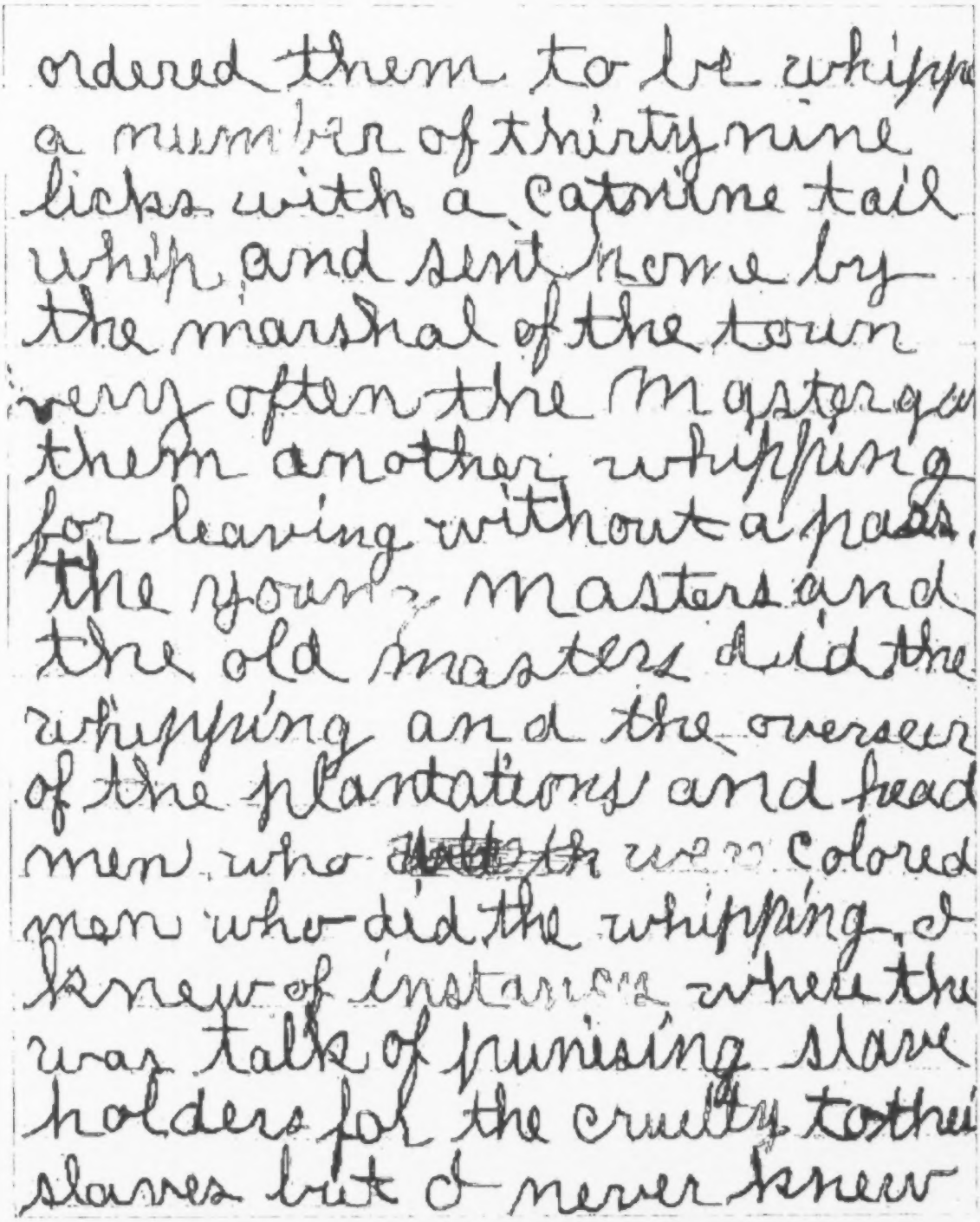
ordered them to be whipp
a number of thirty nine
licks with a catoline tail
whip and sent home by
the marshal of the town
very often the Master g
them another whipping
for leaving without a pass.
The yound masters and
the old masters did the
whipping and the overseer
of the plantations and head
men who [illegible] were colored
men who did the whipping. I
knew of instances where the
was talk of punishing slave
holders for the cruelty to thei
slaves but I never knew

Document 2: "O.J. McCann letter," H.C. Nixon Responses to Questionnaire on Slavery, LPR91, Alabama Department of Archives and History, Montgomery, Alabama., page 13.

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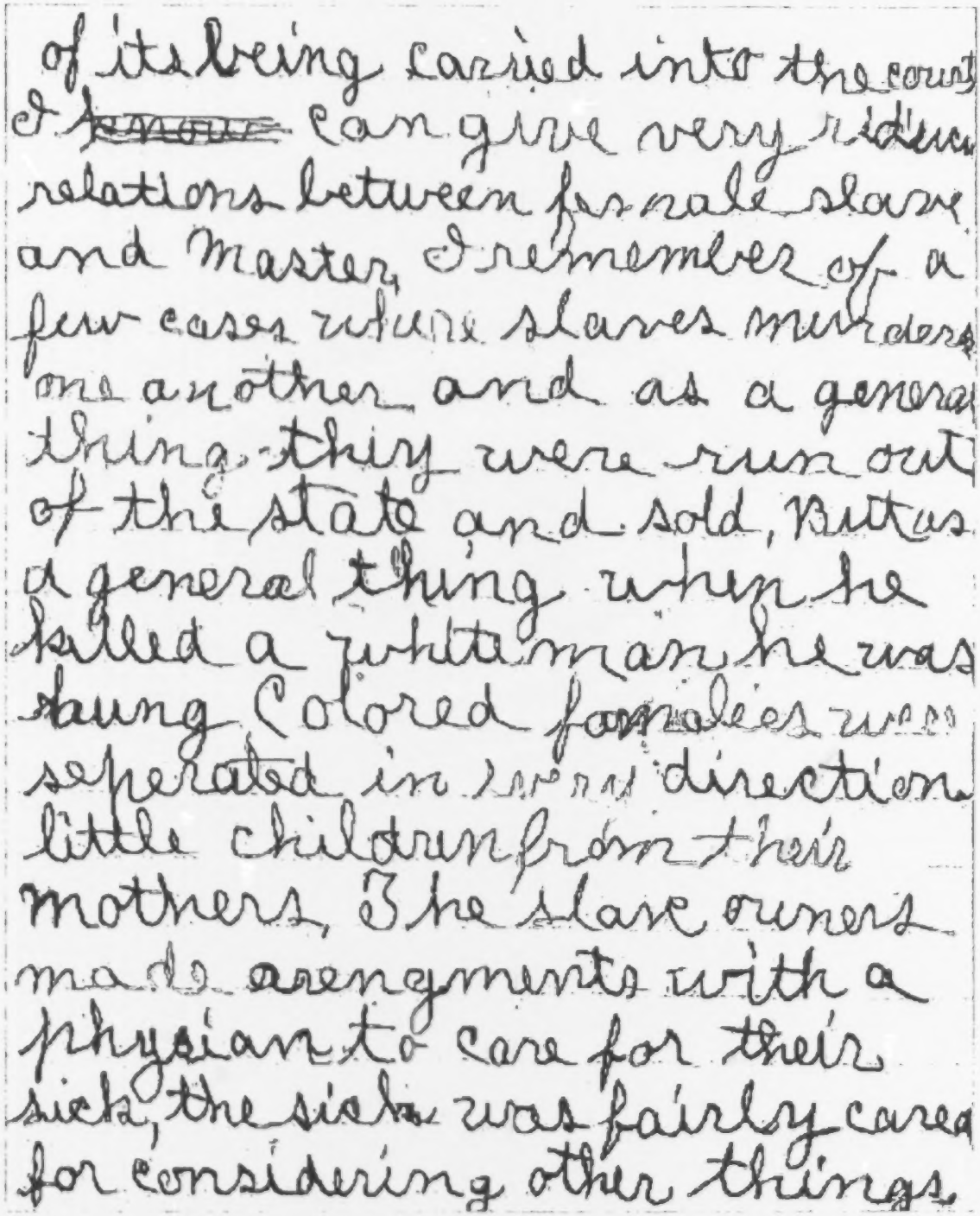
of its being carried into the court
I ~~have~~ can give very ridiculous
relations between female slaves
and Master, I remember of a
few cases where slaves murdered
one another and as a general
thing they were run out
of the state and sold, But as
a general thing when he
killed a white man he was
hung Colored families were
seperated in every direction
little children from their
mothers, The slave owners
made arengments with a
physian to care for their
sick, the sick was fairly cared
for considering other things.

Document 2: "O.J. McCann letter," H.C. Nixon Responses to Questionnaire on Slavery, LPR91, Alabama Department of Archives and History, Montgomery, Alabama., page 14.

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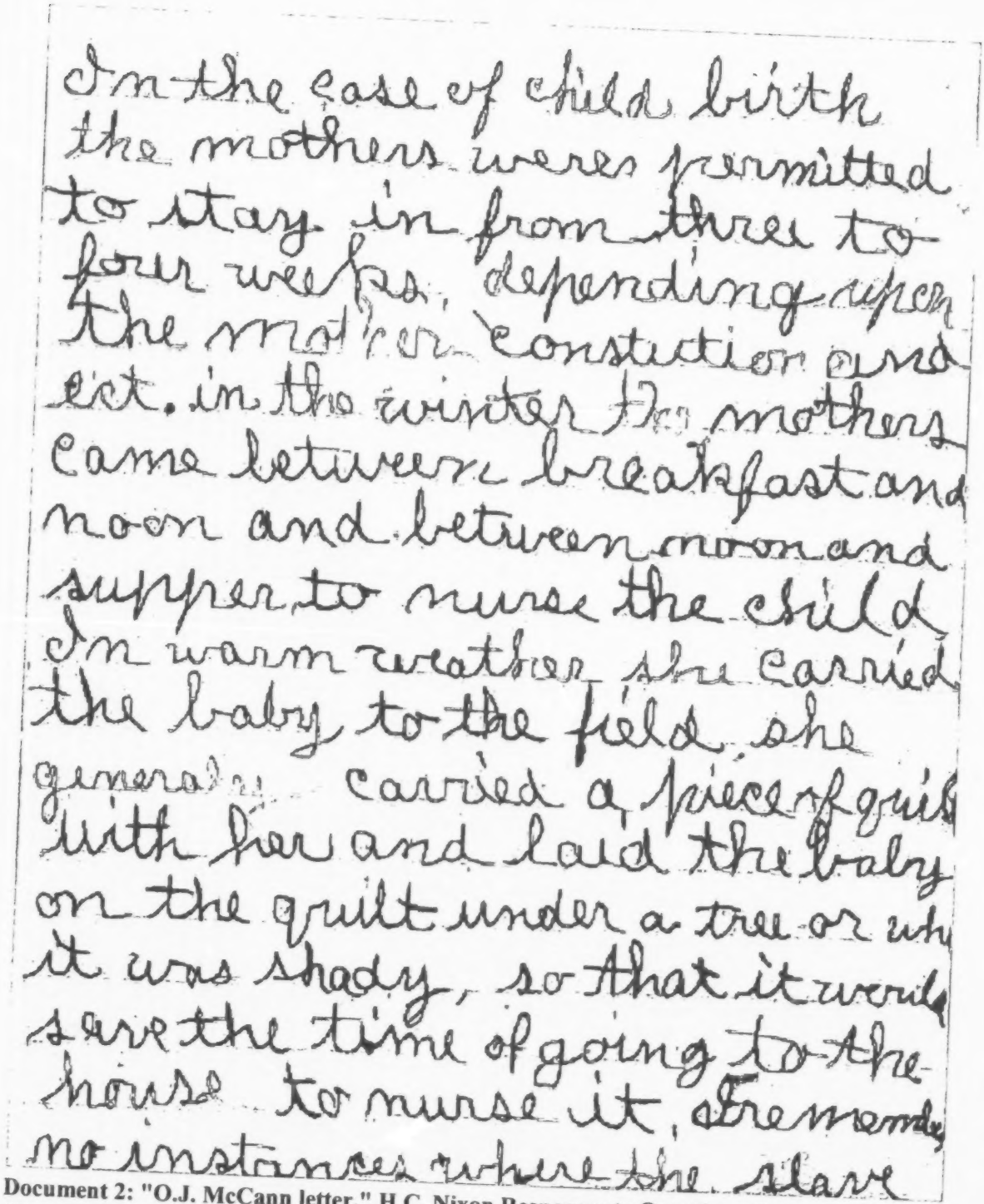

In the case of child birth the mothers were permitted to stay in from three to four weeks, depending upon the mother's constution and ect. in the winter the mothers came between breakfast and noon and between noon and supper to nurse the child In warm weather she carried the baby to the field. she generally carried a piece of quilt with her and laid the baby on the quilt under a tree or wh it was shady, so that it would save the time of going to the house to nurse it, Tremendy no instances where the slave

Document 2: "O.J. McCann letter," H.C. Nixon Responses to Questionnaire on Slavery, LPR91, Alabama Department of Archives and History, Montgomery, Alabama., page 15.

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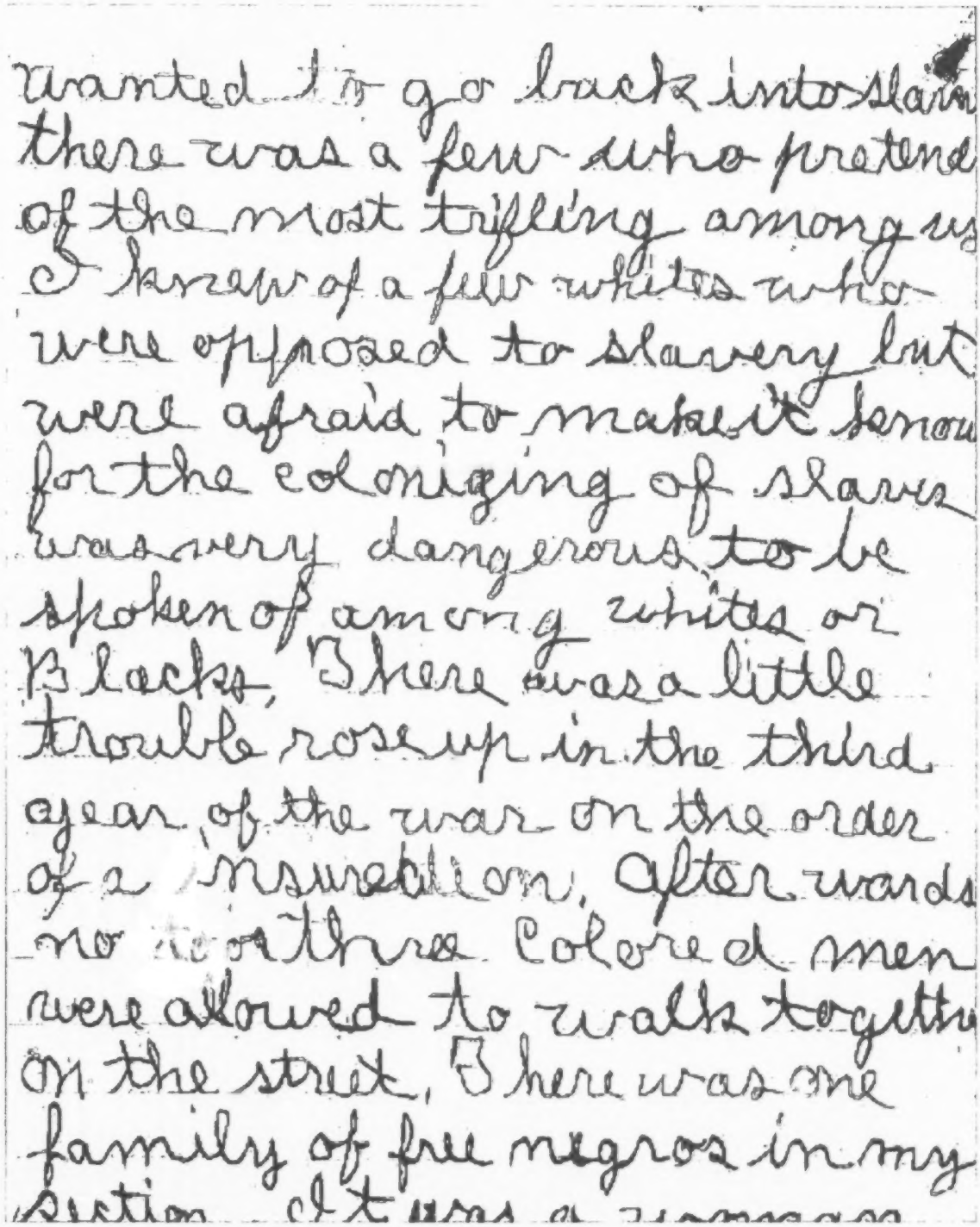
wanted to go back into slave
there was a few who pretend
of the most trifling among us
I know of a few whites who
were opposed to slavery but
were afraid to make it known
for the colonizing of slaves
was very dangerous to be
spoken of among whites or
Blacks. There was a little
trouble rose up in the third
year of the war on the order
of a insurrection. After wards
no more than three Colored men
were allowed to walk together
on the street. There was one
family of free negros in my
Section. It was a woman

Document 2: "O.J. McCann letter," H.C. Nixon Responses to Questionnaire on Slavery, LPR91, Alabama Department of Archives and History, Montgomery, Alabama., page 16.

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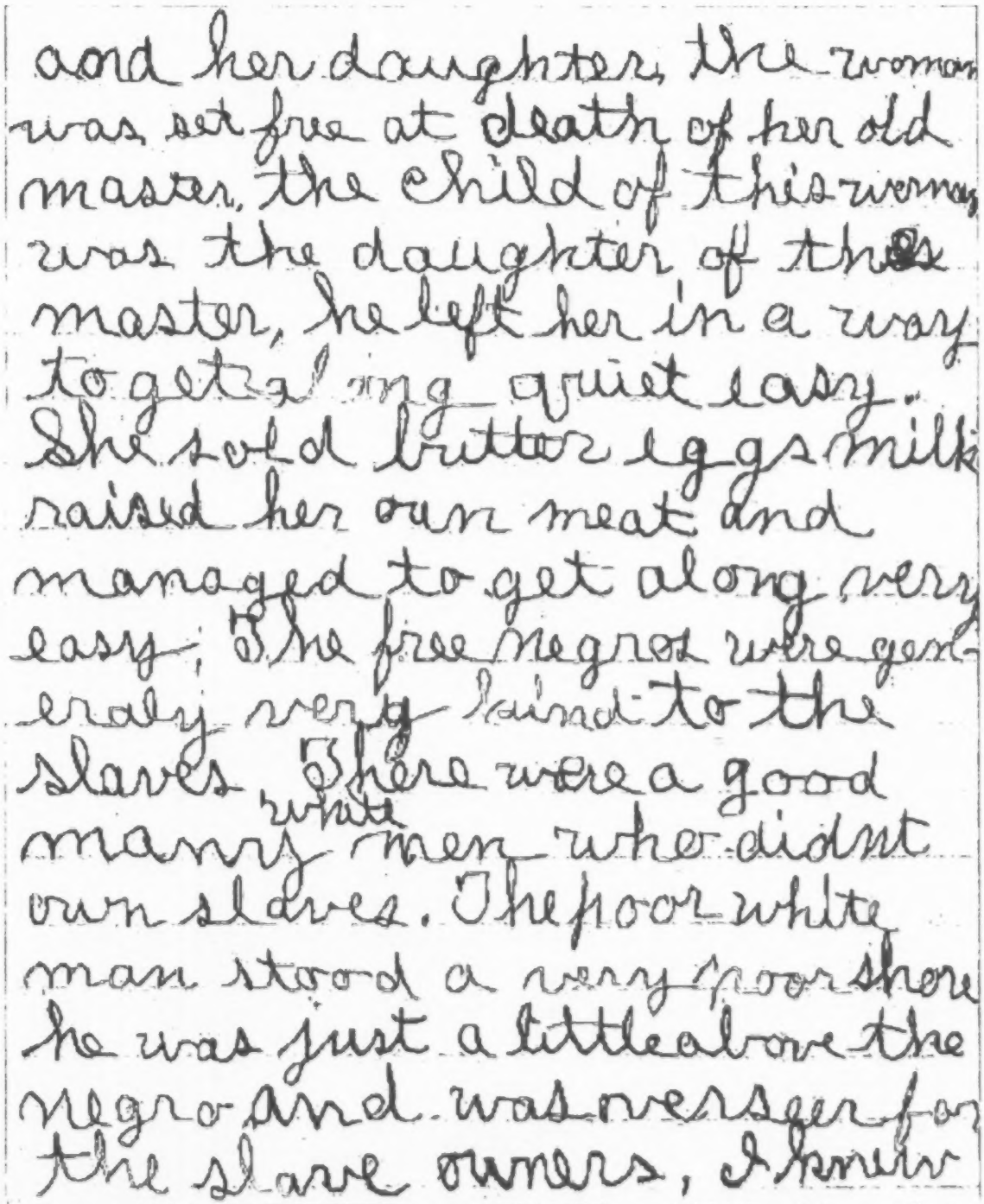

and her daughter. The woman was set free at death of her old master. the child of this woman was the daughter of the master, he left her in a way to get along quiet easy. She sold butter eggs milk raised her own meat and managed to get along very easy. The free negros were generaly very kind to the slaves. There were a good many white men who didnt own slaves. The poor white man stood a very poor show he was just a little above the negro and was overseer for the slave owners, I know

Document 2: "O.J. McCann letter," H.C. Nixon Responses to Questionnaire on Slavery, LPR91, Alabama Department of Archives and History, Montgomery, Alabama., page 17.

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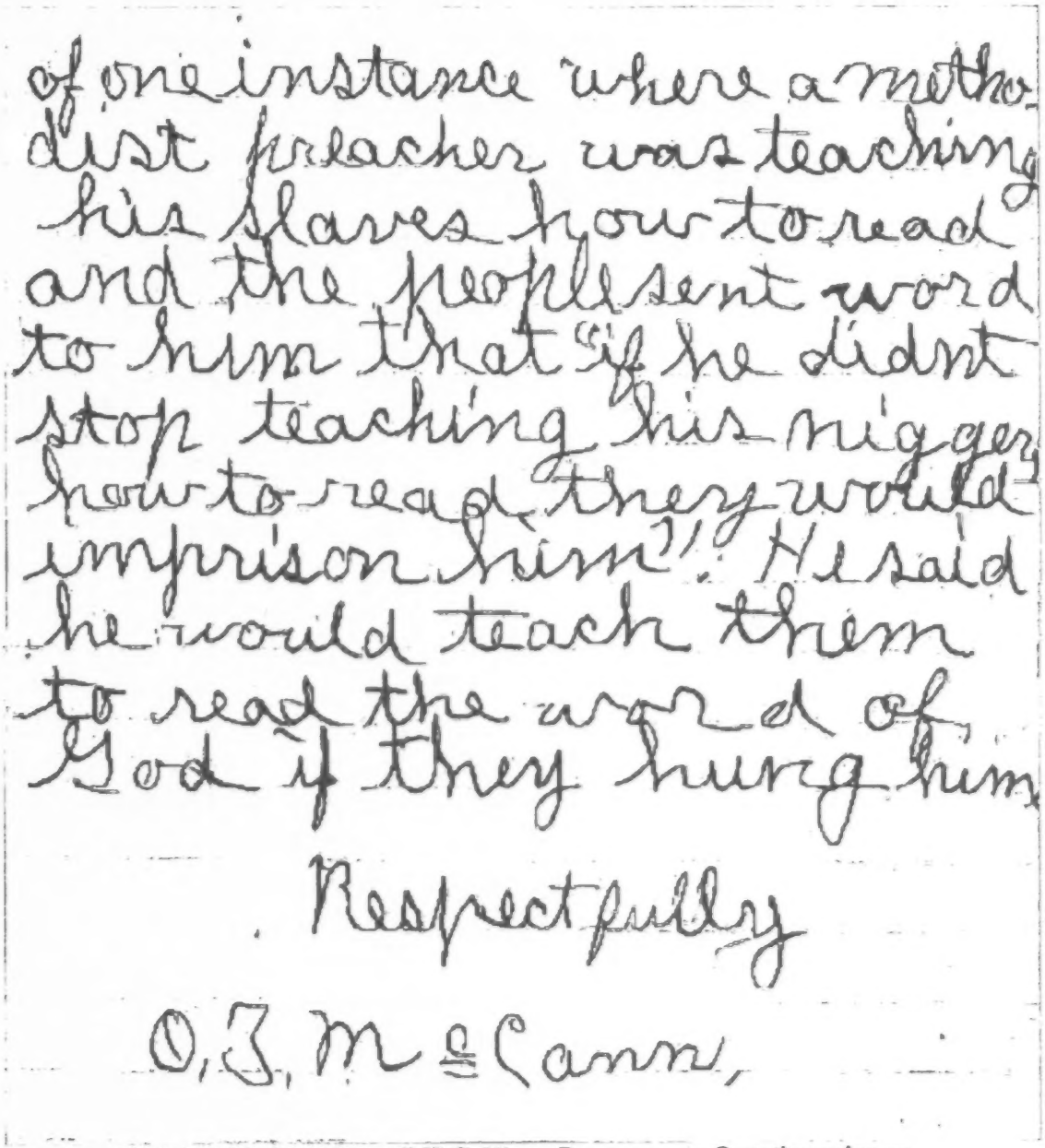

of one instance where a metho-
dist preacher was teaching
his slaves how to read
and the people sent word
to him that "if he didnt
stop teaching his nigger
how to read, they would
imprison him". He said
he would teach them
to read the word of
God if they hung him.

Respectfully

O. J. McCann,

Document 2: "O.J. McCann letter," H.C. Nixon Responses to Questionnaire on Slavery, LPR91, Alabama Department of Archives and History, Montgomery, Alabama., page 18.

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Valley Head Ala
Janiy 25 1913

H C Nixon Esq
Merrellton Ala.

Dear Sir:— Replying to yours of 22d inst concerning Slavery. I have to say: My Father was the largest slave owner in this (DeKalb) County.

The owners of slaves here were generally kind and humane to their Colored people who were well fed and comfortably clothed and lived in comfortable and convenient houses. ~~They were well fed and well clothed~~

They were worked moderately and were well cared for in sickness. Also, they had holidays specially Saturday afternoons also holidays 4th July, Christmas etc.

The houses were well supplied with good though inexpensive furniture.

Cooking and eating arrangements were cleanly and wholesome.

Document 3: "J.W. Winston letter," H.C. Nixon Responses to Questionnaire on Slavery, LPR91, Alabama Department of Archives and History, Montgomery, Alabama., page 1.

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with an abundance of good nourishing food.

They had lights Candles. Pine torches Lamps etc. and good wood fires in cold weather

They had plenty of house room were not crowded

They had comfortable clothing suitable to the changing seasons.

They were not paid regular wages.

The field hands came to the Kitchen and Cabins for their regular meals.

They generally had Holidays. Christmas. 4th July. Sunday. Thanksgiving day etc.

Some of the women cooked and did work about the house

Others prefered to do light work in the fields and Gardens

They were not generally put onto jobs that required much skill. However some of them were ingenuous & skillful. Some of them were

Document 3: "J.W. Winston letter," H.C. Nixon Responses to Questionnaire on Slavery, LPR91, Alabama Department of Archives and History, Montgomery, Alabama., page 2.

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good house Carpenters others good Shoe makers Black Smiths. Basket makers &c

They generally manifested and displayed great interest in the masters well fare and prosperity. They earned some money by working for themselves on holidays and Saturday afternoons. I dont know of any that bought their own freedom

Occasionally they were hired out by their masters to humane and trustworthy Farmers.

I dont know of any instance where a slave hired his own time from his Master & then worked out for wages or by Contract.

The ceremony of marriage was performed as was the ceremony of the whites.

Marriage relations were generally well observed.

I know of no instance of great and lasting grief caused

Document 3: "J.W. Winston letter," H.C. Nixon Responses to Questionnaire on Slavery, LPR91, Alabama Department of Archives and History, Montgomery, Alabama., page 3.

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